

MILITARY CHAPLAINS'

REVIEW

1980



Military Chaplains' Review

DA Pam 165-126
Summer, 1980

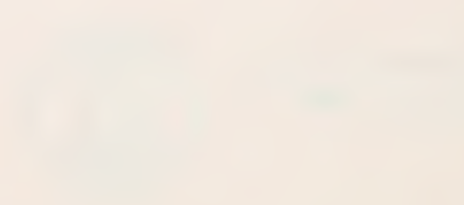


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Military Expenditures Review



Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Myer Hall, Bldg 1207, Fort Monmouth, NJ 07703. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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Chaplain (LTC) John J. Hoogland May 1971—June 1974

Chaplain (LTC) Joseph E. Galle III July 1974—September 1976

Chaplain (LTC) Rodger R. Venzke October 1976—

Chief of Chaplains

Chaplain (MG) Kermit D. Johnson

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THEORY

The first part of the theory is the study of the properties of the system. This is done by analyzing the system's behavior under various conditions. The second part of the theory is the study of the system's response to external inputs. This is done by analyzing the system's behavior under various inputs. The third part of the theory is the study of the system's stability. This is done by analyzing the system's behavior under various conditions.

EXPERIMENT

The first part of the experiment is the study of the system's properties. This is done by analyzing the system's behavior under various conditions. The second part of the experiment is the study of the system's response to external inputs. This is done by analyzing the system's behavior under various inputs. The third part of the experiment is the study of the system's stability. This is done by analyzing the system's behavior under various conditions.

The MCR Welcomes The US Navy—or—Naval Contemplation is better than Navel Contemplation

Beginning with this issue, I am happy to announce, the *Military Chaplains' Review* is being sent to all active duty chaplains in the US Navy. Thinking about the significance of that step, I recalled an exchange between a friend of mine and an airline stewardess. "What's the difference between your job and being a waitress in a busy restaurant?" he asked the weary young woman. "About 20,000 feet," came her smiling retort.

In many respects, a minister is a minister—a priest is a priest—a rabbi is a rabbi. But environment does shape ministry and the experiences and lessons learned of those in similar circumstances are often our most valuable resources.

Granted, there's a lot of difference between a floating city called the *Independence* and the Second Infantry Division. But they have far more in common than either does with a typical community in rural or suburban America. The mutual sharing between chaplains of all the Armed Forces will help avoid the danger of pure introspection—or "contemplating one's navel." I am deeply grateful, therefore, to Rear Admiral Ross H. Trower, Chief of Chaplains, USN, and Captain Murray H. Voth, CHC, USN, an insightful member of his staff, for making this historic step possible. We look forward to contributions from Navy typewriters in future issues.

By the way, old time readers will notice we spruced up our format. Photos of our authors now help you "place that name with a face" and varied colored covers will distinguish the year's four issues.

To some, both these "steps of progress" may seem long overdue. At least we can celebrate, though, that we're moving in the right direction. "I may walk slow," said Lincoln to an individual who wanted him to retract the Emancipation Proclamation, "but I don't walk back."

—Editor

Military Chaplain's Review

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What Shall I Preach on Sunday?

Thomas H. Troeger

It is Tuesday afternoon and you are riding home from a pastoral call. But it is not the conversation with your parishioner that occupies your thought. A single question snags your mind: What shall I preach on Sunday? You flit from one idea to the next. When you arrive at your office, you leaf through a file of ideas or skim through some books in which you have marked passages that struck you with their power of thought and expression. Or maybe you recall a news story or an issue in your own community that seems to require a word from the pulpit. Still nothing clicks. Perhaps you are using the lectionary, but when you read the lessons for Sunday the words seem nothing more than ancient dust. Even the commentaries do not bring them alive. That evening at a meeting your attention wanders from the agenda back to the question: What shall I preach on Sunday?

The fact that you are struggling is not a sign that you are inadequate as a preacher. If you were never perplexed about what to preach on, it might indicate that your preaching has fallen into a predictable pattern that makes for easy preparation but dull listening. And it would suggest that you have lost a sense of the audacity of the task: a human being trying to speak for God.

But sometimes perplexity becomes paralysis. After repeated efforts at settling on a passage or a theme, you find yourself stumped. You can squeeze out a title for the bulletin, but the subject is lead in your heart. Perhaps the problem is with the way you have formulated your task: What shall I preach on Sunday? Notice three things about the question. First, it assumes that only "I" am preaching. Second, the form of the verb, "preach on," suggests that a sermon is a pronouncement on some topic. The preacher will speak on love in the same way the president speaks on the economy or a teacher lectures on history. Finally, the



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question relates the sermon to only one point in time, “Sunday.” Thus, the question implies that preaching is the act of a solitary self speaking on an isolated topic at a singular point in time. There is no hint of the community’s participation in the sermon, no recognition that the word that needs to be spoken may already be circulating in the listeners’ lives.

The form of our question is limiting the possibilities that we see. We need an approach that redefines preaching so that it is no longer a solo by the minister but a symphony by the church. Here are three questions that can help make that possible by overcoming the insularity of the preacher.

What are people struggling with?

Why do people act the way they do?

What words from Sunday can survive the Monday morning alarm?

Finding answers for these questions requires something more than searching every week for a sermon topic. The preacher must maintain a steady discipline of theological reflection on the congregation’s life. The questions do not eliminate the strenuous work of getting ready for Sunday, but they connect that individual creative act to the larger community and to an ongoing process. Furthermore, each of the questions has consequences for the way the congregation receives and responds to our words.

The People’s Struggles

Our people wrestle with the Lord as doggedly as Jacob did. They may not speak in the same language as the ancient tale from Genesis, but they tighten every muscle and stretch every tendon and call up every reserve of energy to take on the great issues of life and death. Through their questions, their decisions, their arguments, and their suffering they fight—sometimes with and sometimes against—the One who rules all of creation. That is why preachers must ask: What are people wrestling with? The question is a way of taking seriously how the congregation encounters God day in and day out. It moves preachers beyond the confines of their own cranium into the center of their listeners’ hearts.

Ministers can periodically set aside time at a meeting or study group to talk about what people are wrestling with as individuals and as a community. Most of our denominations charge the ruling boards with pastoral responsibility, and every Protestant church speaks of the priesthood of all believers. Yet these ideals are seldom realized. Corporate sermon preparation provides an opportunity to put these theological affirmations into action.

Or the pastor may want to call on someone who would never speak in public but who has wisdom to share about a particular area of life. I recall one mother who helped me create a sermon on the struggles of being a parent. Titled after the mother’s own words, “Hanging On and

Letting Go,' the sermon explored how we must hang onto our children with love but let them go in freedom, as God has done with us.

The shared approach to sermon preparation threatens some preachers because they fear they will lose their authority and role definition. In fact the opposite happens. The process increases the authority of the pulpit because the preacher's words are backed by the larger experience and insight of the congregation. The preacher's role is elevated because she or he is entrusted with the interpretation of what is most pressing in people's daily lives.

Even on those Sundays when preachers do not specifically draw on conversations with the rest of the church, they will find themselves more in touch with how their listeners understand the world, more aware of the tone and mood of the congregation. This sensitivity may be reflected in freer gestures and a less constricted vocal quality. The minister will see the congregation not as an audience but as the community through whose life the sermon has been born. And the preacher's openness to the congregation's experience may in turn open the congregation to the preacher.

For help with the practical details of corporate sermon preparation, read Reuel Howe's *Partners in Preaching* (Seabury, 1967) or reread it if you last used it years ago. The book lays out with great clarity and power the congregation's role in the proclamation of the good news.

The People's Actions

John's Gospel portrays more than the historical character of Jesus; it shows Christ helping people to understand why they act the way they do. He identifies the hunger, the thirst, the blindness from which their anxiety springs. For example, in the story of the woman at the well he probes beneath the woman's behavior to her profoundest desire. He uncovers a hole in her heart that she is trying to stitch together with her desperate loves. John's narrative is a story sermon. It proclaims that Christ can satisfy the urging of the soul that throbs in broken beats beneath the passion of the flesh.

John's presentation of Christ as the One who reveals the deepest meaning and need behind human behavior is a pattern that can transform our preaching. Instead of "preaching on" a topic we can invite people to explore the needs from which their actions flow. What thirst drives them from fad to fad, from cause to cause, from relationship to relationship to relationship? It is by engaging people at this level of existence that we make it possible for them to see their need for Christ. We open doors to a deeper understanding of themselves and God. And as they walk through those doors, faith grows—a faith that is authentic because the pulpit awakened it through an appreciation of what is in the caverns of the human soul.

Not just the Gospel of John but the entire Bible is helpful in the exploration of human behavior. For Scripture is "the truth about what people do. They cuss. They kill their children. They do wrongness. They suffer for years and years and they look around and suffer some more. And sometimes nothing happens for two—three hundred years but begetting" (spoken by Teets, a character in Paul Theroux's novel *Picture Palace*, p. 96, Houghton Mifflin, 1979). Yes, the Bible is the "truth about what people do." Not just the sacred truth about the human truth—people's cussing and begetting. If we are willing to explore this human truth, then we will discover how through our humanity God is prompting, stirring and unsettling us.

And as preachers we will have a clearer idea of how to shape our sermons so that it relates to life as our people experience it. This does not mean we will give a blessing to every fad that breezes through their lives, but before we dismiss it prematurely we will look to see what thirst is compelling such behavior and what fear may be blocking our listeners' faithful discipleship.

For people who find such an approach too psychological I would point out that the Bible is psychological. Scripture deals with the human psyche—its fears, hates, angers, hopes, anxieties. To deny this is to deny the basic incarnational pattern of biblical theology: God working through people. Scripture touches the deepest processes of the human consciousness and connects them to theological truth. "The Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God." When we explore the meaning of human behavior as part of our sermon preparation and delivery, we are on solid biblical ground.

Here is an example of how a college congregation and I prepared a sermon for Reformation Sunday by examining their actions as a community. I met a week in advance with a cross-section of the students. I asked the group what some of their most pressing concerns were, and several of them said, "Throating."

"Throating?" I responded. "What are you talking about?"

It turned out that "throat" was the campus word for what my generation called a "grind"—a highly competitive student who did nothing but hit the books and strive for high academic marks. Such a student swallows—"throats"—knowledge. The new stress on careers and making it in a strained economy had hit the campus. Students poured out stories of stolen notes and tense confrontations between premedical lab partners.

As we talked we discovered that more than financial success was at stake. Students were "trying to prove their value as persons." I asked what it was that kept them at that school, and the answer receiving unanimous support was: "Friends who don't treat you like a throat and

aren't throats themselves.'" The best thing about friends, the students concluded, was that their acceptance of someone did not depend on the person's cumulative grade-point average. Friendship is based on "grace", to use the theological term which I introduced into the discussion. We looked in the Bible for several examples of friendship: Jonathan and David, Ruth and Naomi, Christ and the disciples.

The sermon that Sunday was titled "Salvation for Throats"; the text was from John 15: "I have called you friends." The sermon started with a discussion of throating, worked into why people were throats, then explored friendship; from there it built toward Luther's discovery that instead of God's demanding that we prove our value as persons, Christ called us his friends. The chapel was packed because people who had prepared the sermon brought their friends. Although I was the only one standing in the pulpit, there were eight preachers, and after the service the sermon was discussed with all of them!

This is what can happen when you invite people to reflect on the meaning of their behavior in the light of God's word. It will still be up to you to put the sermon in final form and to deliver it, but you will have the rich contributions of your preparation group to draw on.

If you want help in how to search out the theological roots and meaning of human action, I recommend *Manual on Preaching*, by Milton Crum, Jr. (Judson Press, 1977). The book analyzes and illustrates how to deal with the "dynamic factors" of the human psyche without losing your theological integrity.

Surviving the Alarm

A visitor to the studio of Henry Moore, the famous sculptor, asked him about a particular piece of work: "Is this finished?" Moore answered: "None of my work is finished until it is seen and responded to." (This was a favorite story of an artist friend of mine; I do not know how precise the words are.) It is the same way with sermons. They are not finished when the preacher says the last word. They have to be completed in the lives of the listeners. Good sermons extend through Sunday worship into the continuing life of the congregation and from there into the world.

How well will our words stand up when the Monday morning alarm rings? Not very well unless the language we speak, the stories we tell, and the images we use are directly related to our listeners' lives. I shall never forget the impact on my sermons from a visit to a metal alloys plant where many of my parishoners worked. At first the sound and heat overwhelmed me. Later I was struck by the complexity of office politics that threatened careers and paychecks.

After visiting that plant, every time I worked on a sermon I asked myself: How will my words come across to the people who stand next to those great ingots of metal hot from the furnace? How will my sermon strike that manager who finds himself torn between his integrity and

company policy? I found that such questions blasted the moralism out of my preaching and fed me with ideas. I kept struggling with how I could make the great words of faith as resilient and tough as the steel I had seen cooling in the factory.

We preachers can never assume that the language of Scripture and the church is self-evident to our hearers. If you are wondering what to preach on Sunday, raise up in your mind's eye the vision of one of your listeners in his or her workaday world and ask: What difference would it make for this person to know about redemption or hope or justification or any of the other great themes of Scripture? Don't worry about the entire congregation but focus at first on this one person, standing next to hot metal, worried because of a disagreement with the boss. When you preach to that person, tracing the biblical basis of your message will be necessary but not adequate. Your listener does not have a biblical but a modern consciousness. Unless the language and style of the sermon connect with that consciousness, Monday morning's alarm will drown every "Amen" spoken the day before.

We face a task that none of the Bible's preachers ever confronted: making clear how theological issues and dynamics are implicitly present in a secular world. There is no writer who has helped me more with this than Flannery O'Connor. Her letters and stories reveal the predicament of someone who would witness to the gospel in a way that sounds authentic to contemporary people.

O'Connor's description of what this has meant in her own life serves as a model for us preachers: "I am a [Christian] peculiarly possessed of the modern consciousness, that thing Jung describes as unhistorical, solitary, and guilty. To possess this within the church is to bear a burden, the necessary burden for the conscious [Christian]. It's to feel the contemporary situation at the ultimate level" (*The Habit of Being*, p. 90, Farrar, Strauss & Giroux, 1979). (I have taken the liberty of substituting "Christian" for "Catholic.") We preachers must help our people feel the contemporary situation at the ultimate level. We are to unearth the deepest roots of the human scene, which the news commentators and social analysts will never dig up.

Keep track of the modern consciousness as you, your parishioners and the larger society experience it. Maintain a file on your pastoral experience, the media and the arts. Examine that file closely, with the same attention to language and historical circumstance that you give to the Bible. Place it next to your notes from a discipline of daily Bible reading and critical theological study. In order to clarify the connections and discontinuities between them, ask what there is in the Bible that sounds like today's news and what there is in today's news that sounds like the Bible.

Do not limit this exercise to preparation for this Sunday's sermon, but use it as a way of sharpening your theological reflection. Then when

you come to getting ready for any particular sermon, the creative juices will be flowing inside you; you will not be starting from scratch. Instead, your sermon preparation will be a time when you crystallize a particular theological statement out of a larger general solution.

Think regularly, then, on how you will challenge our society's "unhistorical, solitary, and guilty" view of reality with a faith that is historical, corporate and merciful. O'Connor is right: to do this is a burden. If we are not aware of the necessity of this burden—if we think we can preach simply by repeating the ancient formulas of the past—then our creativity will dry up and our words shall have "forked no lightning" in the lives of our listeners. But if we press ourselves to see how our historical faith gives meaning to an unhistorical age, how our corporate identity as the church can rescue the solitary self, and how the proclamation of forgiveness can free the guilty—then our imaginations will surge with power and the problem will be in confining, rather than creating, Sunday's sermon.

What the Spirit Is Saying

Reuel Howe, Milton Crum and Flannery O'Connor can help with our three questions: What are people wrestling with? Why do people act the way they do? What words from Sunday can survive the Monday morning alarm? Yet more important than anything they write is your personal conviction that the Spirit is speaking through the struggles of your people. If you will listen to what is being said and examine it in the light of Scripture, then you will know better than anyone else in the world what to preach on Sunday. No seminary professor, no sermon subscription series, no article in *The Christian Ministry* will have a more precise idea of what the Spirit is saying in your church than you do.

Note that I say *your* church, not *the* church. You are not after a message to the church at large, but rather you are trying to discern God's will for your particular congregation. This is why canned sermons will never feed a congregation and why mass-media preaching is not as effective—as the local parson interpreting the people's life in light of God's word. Perhaps you cannot achieve the literary polish of a printed sermon or make the visually captivating presentation of a mass-media master. But what you can do is preach sermons that blend the struggles of your people with the speaking of the Spirit, sermons that can become flesh in your congregation's daily life.

If you will raise with your people the questions that we have examined here, not just once but as a regular part of your ministry, you may still on occasion be at a loss about Sunday's sermon. But this will not happen too frequently because your hours of private preparation will be fed by a larger process of congregational reflection. You will no longer be a solitary self getting ready to speak on an isolated topic at a singular point in time. You will be connected to your people's struggles, to their

behavior, to their consciousness. And most important of all, you will appreciate how the Spirit is already moving among them. And when you speak and see the attentiveness in their faces, you will know that the gospel is thundering in their hearts.

Individual Replacements: There Must be a Better Way

Captain Edward R. Maher and Captain Peter S. Kindsvatter

Unit cohesion—a unit's ability to stay together and fight effectively against heavy opposition—is a prerequisite for success in combat. Such cohesion is based on strong group loyalty (*esprit de corps* or "morale," if you prefer) and discipline.

This group loyalty and discipline occur only when soldiers have worked together for long periods and have faith in the proved ability of their leaders. Our Army, however, uses a personnel system based on individual replacement, one detrimental to these desired goals of unit loyalty and discipline and used by no other professional peacetime army.

During wartime, an individual replacement system may be the only one that can maintain unit strength—newly trained recruits or crews arrive from the replacement depot. There is no reason, however, why such a system is necessary or even preferable in peacetime. Our priority in peace should be the establishment of regular-Army units with a level of cohesion sufficient to withstand the initial shock of intensive warfare without disintegrating, units which, even after suffering severe losses, can still provide a cohesive, seasoned cadre capable of receiving a large number of hurriedly called-up individual replacements.

Our present system, however, because of the personnel turbulence it creates, does not lend itself to the establishment of such cohesive units.



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See **EDITOR'S NOTE** on the bottom of page 15.

Those few units attaining the degree of group loyalty and discipline necessary for unit cohesion do so in spite of, rather than because of, the present personnel system.

The most critical weakness of the individual replacement system is the high rate of personnel turnover, or turbulence, particularly in the continental United States (CONUS). Levies for Germany and Korea can eliminate large numbers of the more experienced soldiers in a single month. Additional attrition because of first-term re-enlistment (station-of-choice or MOS change), administrative discharges, normal separations from service and the like results in substantial turbulence.

As an example, one CONUS-based unit we know of lost 25 percent of its personnel each quarter and was forced to conduct training accordingly. Under these conditions, the best that can be hoped for in training is mediocre performance. This will not be adequate in a "come as you are" war.

Personnel experts often blame the units for creating their own turbulence by indiscriminately shifting personnel. While there is no doubt that units do aggravate the problem, we can attest to the stringent measures our line units took to keep indiscriminate shifting to a minimum—which usually required the commander's personal approval before a man received an intra-unit reassignment.

What proponents of the present personnel system seem to overlook is that the system itself causes tremendous turbulence, the effects of which most units can, at best, only minimize by strict intra-unit control.

One crucial aspect of the turbulence is leadership turbulence. The constant shifting of leaders within the Army—again, because of the individual replacement system—causes leadership instability that is unheard of in other professional armies. One of us, commanding a tank company in Germany, had nine different line platoon leaders and ten different platoon sergeants during his command. The other served with eight different platoon leaders and ten different platoon sergeants during his command of a CONUS line cavalry troop.

Leadership stability is crucial to a unit. The men must know and trust their leaders, and this takes considerable time. Under the present system, as soon as a new leader has proved himself and learned from his initial mistakes, he is transferred. This undesirable situation is due to our personnel management system which requires that leaders, particularly officers, spend a great deal of time performing nonprimary-MOS-related jobs.

A recent article in a military publication speaks of this problem. "Two basic assumptions have been made. First, common sense tells us the time element alone between command or troop experience versus time spent in other career assignments severely limits the experience of most U.S. Army officers."

Basic assumption? Common sense? These are disturbingly accurate phrases. Why cannot combat Army officers and NCOs remain in the

same line units for a long time? Our Army is the only one in the world that rotates its officers in such a manner. The discipline so necessary for unit cohesion is extremely difficult to build or maintain when the leaders are in a constant state of flux, allowing no time for the soldiers to get to know and trust them. By the time a leader is acclimated, has learned his job and has gained the trust of his men, he is gone and, worse, will probably never return to the same unit again.

Thus, leadership turbulence is detrimental to the establishment of unit discipline. A corollary factor is that it is also detrimental to standards and procedures. Constantly changing leadership brings about constantly shifting standards, priorities and procedures. Unit SOPs, verbal or written, do not remain firm, and institutional knowledge does not develop. As a result, soldiers are confronted with myriad changes in priorities and procedures that do little to inspire their confidence. Again, discipline suffers.

Not only does our personnel system adversely affect unit discipline, but it is also a detriment to the second important factor in establishing unit cohesion: loyalty. Unit loyalty, as with unit discipline, takes a long time to establish. Only after a soldier has gone through several important training exercises, has watched his leaders perform competently, and has developed close bonds with his comrades, will he feel he is part of the unit.

In our Army, as soon as this sense of unit loyalty has been developed, the soldier is transferred. This is another critical shortcoming of the individual replacement system.

In short, the establishment of adequate unit loyalty and discipline, both of which are necessary for unit cohesion, is impossible in a peacetime individual replacement system. In talking with NATO allies and in reading their literature we found that most allied professional armies consider the shortcomings of the individual replacement system to be so self-evident as to be unworthy of discussion.

Their armies emphatically reject the individual replacement system, except as a wartime expedient. The method most preferred is the regimental system or a variation thereof. As used by two historically successful armies, the British Commonwealth and German, the system is worthy of a brief consideration here.

A newly recruited British soldier will usually remain in the same regiment his entire career. Each regiment does its own recruiting and, in certain instances, its own basic training. It is important to note that for operational purposes the British Army considers the battalion the basic maneuver unit, as does our Army. In wartime, these individual battalions and armored regiments are under the operational control of a brigade headquarters.

In peacetime, however, a regimental headquarters handles all administrative matters for the battalions in the regiment. Within this system the soldier has time to establish a strong unit loyalty and an understand-

ing of his regiment's history. He gains confidence in his leaders, who spend far more time in their jobs than their American counterparts. This lack of turbulence coupled with a strong unit loyalty serves to greatly strengthen unit cohesion.

In the British system, when a person is "posted out" of his regiment to perform nonprimary MOS assignments similar to our Army's—recruiting, reserve components, staff positions and so forth—he still remains on the regiment's rolls and will return to the regiment upon completing those assignments.

Opponents of the regimental system frequently argue that the British Army is small and selective, and does not have to fulfill the wide range of commitments of the U.S. Army. While this argument is valid to a certain extent in the case of the British, it is not valid in the case of the Federal Republic of Germany.

West Germany fields approximately 12 divisions manned by conscripts, and yet manages its personnel using a variation of the regimental system based on regional identity. A career soldier in the *Bundeswehr* may serve in the same unit for his entire career.

One of us who commanded a tank company in Germany worked with a partnership unit whose first sergeant joined that unit as a private in 1958 and has served there ever since. The first sergeant is known and respected in all of the towns in his unit's area. If someone asks to see the unit SOP, he chuckles because administrative procedures are so standardized that a written company-level SOP is unnecessary.

A German officer initially serves six years in the same battalion. He will be a platoon leader for three years and, if he is good enough, will then be selected to command a company. The soldiers and NCOs of the battalion know him and, if chosen for company command, it is because he has already proved himself. As a new company commander, he is already intimately familiar with the unit's procedures.

As a German officer progresses in his career, he will either orient on general staff work, or remain at the battalion level. There is no attempt to force him to be a "Jack of all trades, master of none," as in our Army.

Thus, the leadership is very stable and experienced. This, along with the lack of turbulence in personnel assignments and the territorial stability of the units, seems to greatly enhance unit loyalty, discipline and, consequently, cohesion.

We do not wish to suggest that the system described can or should be adopted out of hand by our Army. We do feel, however, that the benefits to unit cohesion inherent in such a regimental system as compared to an individual replacement system bear closer scrutiny.

To adopt such a system would undoubtedly require an extensive reorganization of our present structure, and the intangible benefits to be gained—improved unit loyalty, discipline and cohesion—are long-term

and difficult to measure. However, there are grave consequences in going to war with units that cannot stand up to the intense pressures of fighting outnumbered.

It is in vogue these days to systems-analyze: "X number of tanks versus X number of antitank systems equals Y to Z kill ratio." The computer is in command. What the analyses do not show, however, is the disastrous effects of warfare on units with marginal cohesion led by inexperienced commanders, unnecessary casualties, unit disintegration and—the unmentionable—surrender.

We fear that our present personnel system, unlike the successful ones used by our allies, does nothing to assist in building this crucially needed cohesion. A change is certainly needed.



There Is A Better Way

Chaplain (LTC) Wendell E. Danielson

Any chaplain on active duty for more than three weeks has experienced the impact of turbulence. Soldiers who don't want to go wherever, don't want a new job, don't want to stay in the Army or don't know what they want, beat a constant path to the office. The theme is familiar to all of us: Whatever they want is not available here, wherever "here" might be.

"Chaplain, I'm a good soldier. Why can't I just be a cook for the 4/61st and not be hassled?" "They say I have to go to Germany. I don't want to go. My friend, same MOS, wants to go because he has never been there. They won't send him. Is anyone in charge?" "I enjoyed my friends in AIT. Here I can't break into the cliques. And I'm not sure I want to. Why do I have to exchange friends every few months?" Sound familiar? Sure it does. You've heard similar stories many times over.

For 200+ years Army leaders have felt the need to create *esprit* and a high level of loyalty among soldiers. Even a cursory examination of warfare history reveals what we all expect to find: *generally*, soldiers who have trained and endured hardships together have proven superior in combat. Accepting that premise, the question seems all the more obvious: Why do we not breed that type of spirited, close-knit unit?

The frustration of Captains Maher & Kindsvatter is ours as well. In the 4th Infantry Division (M) overall turbulence averages 20% quarterly. Some individual maneuver units approach 100% each year. The rapid turnover within unit leadership is particularly critical. During the period April to September 1979, with its surge of individual replacements arriving from the training centers, the division suffered exceptionally high losses among its senior NCO's (E5-E9). Losses in this six month span were: Infantry 40.4%, Combat Engineers 41.6%, Field Artillery 30.6%, Air Defense Artillery 56.1% and Armor 42.8%. Additionally, CONUS units are consistently used as "shopping centers" for priority units such as USAREUR, "The Old Guard" and others. Reas-



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EDITOR'S NOTE: Since the writing of the above article, as well as the preceding one by Captains Maher and Kindsvatter, the Army has announced it is considering a modified unit replacement system (see *Army Times*, 30 Jun '80, "Regimental System Eyed," pp. 1, 18).

signments are often made without regard to time on station or the impact on the losing unit.

I am not suggesting this dilemma is in any way unique to Fort Carson. Obviously the problem is not just local. Soldiers at every level have echoed and reechoed the phrase—There Must Be A Better Way!

Unit rotations between CONUS homebases and overseas areas of operation have been debated in the past. Doubtless the debate will continue until a reasonable solution has been found or our leaders determine, with understandable frustration, that nothing can be done to alleviate the problem. My impression is that at this time it is a non-issue. Yet the “Why Not’s?” need consideration and a reasoned response.

I have not spoken with first sergeants or commanders at any level who do not feel that *something* should be done. Most seem at a loss to explain why we cannot do *something*. On the surface it seems so simple, so natural, so critical.

A scenario of their reflections would take this approach: Begin with a battalion size unit. Isolate them during AIT and integrate them for their three-year commitment. Barring a major hostility, this would involve either one CONUS year and two in USAREUR or two CONUS years and one in Korea. During this time, unit cohesion would be retained at all costs. No individual levy would be assessed and at PCS time everyone would move. At the end of three years an intensive evaluation would be conducted examining all the indicators of unit readiness and morale to include AWOLs, Article 15’s, discharges and reenlistment potential. Admittedly one battalion is a small number on which to base so critical a study. If the results are positive, has anything been proven? Isn’t three years a long time to wait for any significant progress? How can you generalize on the basis of 800 soldiers?

These are good, reasonable questions. I suspect that good, reasonable questions have supported our inaction in the past. Why risk? The present system is not perfect by any means but it is a system, we say. For the most part we believe it, too. Now, what do the soldiers have to say about all this?

The reactions of those who would be most directly affected—soldiers in the lower ranks—have been mixed. Fifty soldiers (I know, I know. It *is* a small sampling) at Fort Carson were mixed, “Given the option, would you like to spend your first enlistment with the same company?” Clarification of the question was given when requested. Soldiers represented all branches and their responses were given to me in private conversations. What I heard most often falls cleanly into six categories:

- 1) “Yes, but I would like to pick the company and first sergeant.”
- 2) “Yes, but I would want to know where those three years would be spent before I agreed to do anything.”
- 3) “Yes, but not with the unit I’m assigned to now.”

4) "No, I want to work with different types of units and meet different people."

5) "I don't care. I really don't understand what's going on now—maybe a change would be good. It's okay either way with me."

6) "Are you kidding? The Army couldn't possibly pull that one off." (Followed by "I can't even get separate rations/promoted/state-side swap/MOS change/work in my MOS/ paid on time.")

These are not angry, young dissatisfied soldiers. They are clerks, medics, drivers, CAS and line troops—the salt of the Army. We would do well to hear them.

One young specialist said he would have to think about it and was reluctant to give a quick answer. "Let me discuss it with my wife," he explained "We're a team in this thing." Two days later he came by to talk and shared his story. I would like to think he speaks for many soldiers.

"Personally," he said, "I like the idea. So does my wife and for several reasons. Military pay being what it is, it's tough to make it from pay-day to pay-day. And we only have one child. Some of my friends are much worse off than we are. Right now I have a good deal, carpooling with two friends who live in our apartment complex. Without them I would really go under. The problem begins shortly when we go on different shifts. I really can't afford to drive and the bus stop isn't close to our apartment. That's going to be a mess. Anyway, the working and moving together sounds attractive. Obviously there are places I would rather be than others but I think we could adjust to any area if we knew we would be there several years. It would be neat for the family, too. Now it seems like every day brings a problem with sickness, transportation, or something else. There may be some good reasons why it wouldn't work or why it would cause real problems for everyone. But if asked to name the reasons I couldn't come up with any. It should be worth a try."

The spouses of our soldiers need to be heard also. Listen closely to the reflections of the wife of a young first sergeant: "I'm not a complainer," she began. "The Army has been to good to us. We have gotten good medical and dental care when we needed it and housing has been okay. My husband has enjoyed all his jobs. However"—you knew that was coming, didn't you?—"it could have been better. We never thought we would be with one unit or in one place for our whole career. But now that you raise the question, why not? There are many advantages for the family. We have moved 12 times in 19 years. I suppose that's average and I'm not complaining. The thought of being stabilized is certainly attractive. Our three children could stay in the same school, we would all feel like we belonged somewhere and we wouldn't have a moving van in the housing area all the time. I'm sure there would still be short tours but then the families could stay where we are and be supportive to each

other. The more I think about it the more I like it. I think it might be the best way for the whole family. Let's do it!"

Another key individual in the satisfy-the-soldier process is the reenlistment counselor. Most of his day is spent with the young trooper defending, selling, and explaining the "system." This critical NCO needs to be heard: "In the first place," one responded, "I remember when we did this in the late 50's. Unit rotation was attempted then and for some reason we stopped. I don't know why. I liked the idea then and I still do. Right now I can't promise two recruits they will spend AIT together let alone an entire enlistment. Whether or not unit stability would attract more soldiers, I really don't know. My gut reaction is that it would but then we haven't attempted it recently. I have worked with other armies that do this. It sure would be worth a try. If it doesn't work—and a lot of the things we have done in recruiting have not worked—we can say it didn't work and drive on from there. Nothing lost by trying. Besides, I wouldn't mind staying right here for the next five years. On the last tour I would not have said that but today I'm very satisfied."

For the purposes of this discussion no more soldiers or dependents need be quoted. What comes through very clearly is the feeling that we should do *something*. "We" becomes the Army planners because at this level soldiers do not feel what they say or do can really effect change in Army Policy.

If we accept the perception that there is too much rotation, especially among line units, the most apparent control, for starters, would be less movement. Beyond that, I believe other issues and challenges could be resolved.

Any proposal so radical would doubtless pose numerous unanticipated problems. But for what a consensus of so small a sampling is worth, some pilot effort would be welcomed, supported and applauded. Indeed, once the issue has been raised the larger question seems to be, "Why haven't we done anything yet? Let's get on with it."

At this point there is a need to consider the role of the chaplain. If we are serious about unit stability and integrity I think we impact on this concept in several significant areas:

First, what happens to chaplain coverage if we have a unit together for three, five, even eight or more years? Same EM, same NCO's, same officers. Same chaplain? Why not? On the surface it would seem absurd to leave one chaplain with the same battalion for an extended time. Too long, we say. He would burn out, go stale and not get the requisite experience needed for promotion and advancement within the branch. Maybe we need to again address the issue of chaplain stability. But this is certainly more serious than a year extension in a CONUS assignment. We need to speak dispassionately about chaplains remaining with a battalion or brigade size force for several years. All chaplains have served with units where they felt their transfer came too quickly:

Progress had begun in areas of ministry; command relations were strengthened; colleagues were affirming and supportive; family roots were established. Then, before you could verbalize "things are going so well I bet I get orders," you did. It was pack-up and on to Fort Elsewhere to begin again. And this is not bad. But maybe, just maybe, in *some* instances there is a better way.

Second, we all know chaplains with gifts in specific areas of ministry. Those that come most quickly to mind are in the areas of hospital, confinement, family life, CPE, fiscal and personnel management. Most chaplains who serve in these areas want to balance their careers with other types of assignments and this option should be open to them. However, what about those who don't? Is there a place for the chaplain who wants not just hospital work but would like to stay at Walter Reed (barring combat tours) for 20 years? Or, what do you do with the chaplain whose interest is confinement and, by anyone's assessment, does ministry in that setting better than anyone else? Do we let him develop a career in the penal system?

I am not naive. I fully recognize these are not new, innovative concepts. But in the past I have been given all the reasons why these approaches are impractical or unworkable or both. I'm familiar with the arguments against this concept. Perhaps we need another stance: How can we best implement this policy to make the most of a chaplain's special gifts in ministry?

Third, the family. I view with increasing alarm the number of chaplain friends going through serious domestic difficulties. These crises include relations with children as well as spouses. The reason for these are as varied and complex as the families themselves. And only a fool would say, "If we didn't have to move everything would be okay." That's nonsense. Yet, I also suspect for some the lack of movement could be a stabilizing factor. We sometimes take extraordinary steps to assist young soldiers in reducing the turbulence in their lives. This we properly accept as one of our chaplain functions. Don't our colleagues in ministry deserve our same supportive influence? Remember—this is long term. I'm not speaking about a year to resolve a particular situation. This proposal involves five or eight years—maybe even a career. At the very least it deserves further consideration.

I will close with this: For 15 years I have been an Army Chaplain. In every assignment I have felt God's leading. The thought of resigning has not lingered for more than one day at a time. Each position I have been given has better prepared me for what followed. My family is supportive and enjoys the Army. Beyond this, I am neither restive nor belligerent. I seldom understand the big picture; my moccasins have not traveled in that arena.

My modest hope is that we continue to grapple with the question of turbulence vs. stabilization which is, of course, to oversimplify a complex problem. The issue is alive and requires our collective wisdom.



Can a Religious Liberal Survive in the Chaplaincy?

Chaplain (CPT) Thomas W. Schreck

My purposes in writing this article are threefold. As a Unitarian Universalist Army Chaplain I wish to make a clear statement about the problems religious liberals face in ministering to the military community. Secondly, I would like to raise some serious questions about the future of our branch based on these difficulties and then couple these concerns with some constructive suggestions about how the impending crisis for our profession can be averted or its resultant anxieties minimized. Although this article contains an analysis of the theological bias I believe to be present in military communities, it is not my intent to criticize the *content* of anyone's belief system. The issues raised here are purely those of *process*, not content.

To discuss the problems we liberals have faced from a process orientation we must first discuss the content differences that promoted these difficulties. Few persons who have been closely related to an Army chapel center would argue that, in the spectrum of American religious thought, our programs and our people tend to be conservative. Hal Lindsey and Marabel Morgan are read more fervently than Rudolf Bultmann and Gloria Steinam. Bible commentaries like the *Interpreter's Bible* or the *Interpreter's Dictionary of the Bible* may be on the shelves of our chapel libraries, but it's the *Scofield Reference Bible* or *Barclay's Commentaries* that our people treasure in their hearts. Raise a serious critical question from the liberal perspective on Biblical studies, theological ethics, or social issues and often you run the risk of cold stares and questions about your fitness to be an Army chaplain. We serve a decidedly conservative clientele, both theologically and politically.

However it is not the *content* of religious conservatism that poses a problem for those of us who stand in the tradition of the liberal church. We are used to differences of opinion; we glory in our own inter-



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nal dissent with the theological left itself. It is rather the *process* that we face as a threat to our status as professionals and ordained ministers. Because of grass-roots intolerance of theological differences, many of us who would openly espouse our beliefs are driven into the closet, especially those who represent churches that are clear departures from conservative Protestantism. This is even more true for the Unitarian Universalist Association, a basically humanistic denomination that makes no claims as a movement to even the name "Christian," allowing individuals to affirm or deny the Christian heritage as a matter of personal conscience. Because of the process orientation of the military religious community, an orientation I'll call "The Myth of Uniform Conservatism," both liberal Christians and religious humanists like ourselves find our credentials are at stake more often than we would like.

The Myth of Uniform Conservatism

The theory of the chaplaincy, we were told at Chaplains' Basic Course, is that each of us serves the troops and their dependents as equal partners in ministry remaining faithful to the religious traditions from which we have come. That means Baptists must be Baptists, Methodists must be Methodists, and Christian Scientists must be Christian Scientists. If logic holds, we would assume that Unitarian Universalists must be Unitarian Universalists, too. After all, aren't we chaplains the only persons in the military specifically hired for our prejudices?

While, rightly, no one is allowed to ridicule another person's faith, one should logically be expected to profess one's own religious perspective without fear of censorship by chaplain supervisors or cries of outrage from chapel parishioners. Whatever our *content* we should be accepted as legitimate, full members of the branch by the *process* we all share. That's the theory, anyway.

In practice, however, religious liberals soon learn to lay low or get shot down. I was told by my very first post chaplain, when I reported for active duty at a major installation, that if he were my immediate supervisor, a Unitarian Universalist Chaplain representing such a radical denomination would not be allowed to preach. Why? Because, he said, "You deny the central doctrine of the Christian faith, the divinity of Christ."

The problem here appears to be one of content; a closer analysis will show otherwise. Whatever the chaplain's content, he/she is called to active duty from a denomination which thinks more or less the way he/she does. A Unitarian Chaplain is hired *precisely because he or she is a Unitarian*, just as a Baptist is hired because he/she believes in baptism by immersion or a Catholic priest because he supports the infallibility of the Pope. A faith-position which denies the unique divinity of Christ is part of the job-description for a Unitarian Universalist Chaplain, just as an LDS Chaplain would believe in a restored priesthood and the prophet

Joseph Smith. The problem here is not one of content. We all come from different content orientations; that is our strength as a branch. Difficulties arise from a *process* which sees conservative Protestantism as the standard of theological/ethical/social values for the chaplaincy as a whole. I call this the "Myth of Uniform Conservatism."

Most chaplains are aware of this mythos in operation. Anyone who wants to function in a highly pluralistic society such as the Army—as noted, a pluralistic society that leans significantly to the right—knows better than to get up in the pulpit week after week and preach *against* the central doctrines of the chapel parishoners. We don't need to. A Unitarian Universalist Chaplain may not believe in such widely cherished doctrines as the infallibility of the Bible, life after death, the soul, or even a personal God. But he/she knows there are hurting people out there who need ministry: comfort, hope, encouragement, and a helping hand. That preaches very nicely without offending anyone. We know these concerns are what we must stress, the common ground we share with those who hold more "orthodox" beliefs. The problem comes from our struggle to remain true to our heritage and unflinching in our "heresies." The "Myth of Uniform Conservatism" makes that very hard to do. And if we who stand in the tradition of the liberal church have problems adapting, tougher times lie ahead for the chaplaincy.

Rich Diversity

The question facing our branch today is whether this basically conservative Protestant institution can assimilate ministers representing radically different perspectives and still do its job in ministry to the Army community and the individual soldier. Some of us have been present at hand-wringing sessions when our most orthodox brethren have lamented the possibility of Buddhist, Baha'i, Hare Krishna, or even—Heaven forbid!—"Moonie" Chaplains entering our well-paid inner sanctum. Such religious xenophobia must go if the chaplaincy is to survive as a body that accurately reflects the rich diversity of American religious thought. We will have to develop ways to help our people and each other relate to clergypersons whose beliefs may run diametrically opposite to our deepest ethical and theological convictions. So far, as a branch, we have not done this well. As religious leaders and educators, we have done an even poorer job of acquainting our people to the true nature of religious pluralism. It is a hard subject to teach, especially when you consider the meager background most people have in comparative religions.

For example, I know a chaplain who was approached by a soldier who wanted some information about religious denominations. The question: "Chaplain, what's the difference between a Catholic and a Mormon?" This soldier was neither Catholic nor Mormon but curious to

learn. The chaplain frankly didn't know where to begin to fairly but accurately chart the briefest outlines of these two great religious bodies. An unfortunate but unavoidable conclusion must be drawn from this kind of benign ignorance: our people include those who haven't the faintest idea what true pluralism really means. The "Myth of Uniform Conservatism" operates widely as the backdrop against which we must perform our duties.

Ultra-conservatives can be accepted as full members of the religious community, albeit a touch uncomfortably. Ultra-liberals, like myself and others I have met, are acceptable only so long as we pretend to fit the model demanded by the mythos. At least we must give the impression that we are *theists*, for one of the subelements of the mythos is, "All good people believe in the same one God." Profess your religious humanism—a dirty word to many—and you risk being labeled as an atheist or an anti-theist by chapel parishoners. One might ask, if we have difficulty accepting our liberal Protestants, what shall we do with "Moonies," Muslims, and Witches in the years to come?

The question of whether the chaplaincy can absorb non-Christian traditions within its fold can be seen in microcosm in the struggle of humanists and other religious liberals to maintain an authentic identity in the Army community. In other words, before we consider whether a Zen Chaplain will fit in our conservative Protestant system, we ought to ask ourselves how well the non-conservative Protestants—the religious liberals—are making it. Thus the dominant question for the future of our branch quickly becomes, "Can a religious liberal survive in the Army Chaplaincy?" If we can't, neither can the Buddhist, Baha'i, or Black Muslim.

First Problem: Role Models & the Mythos

Approaching the dilemma facing religious liberals in the chaplaincy, one must first recognize that these difficulties reach beyond the immediate problems of a few Christian humanists over the far-left fringe of Protestantism. True, our troubles are profound because of the high visibility afforded us whenever we are introduced as Unitarian Universalists. (Often no one knows what a Unitarian is, but those who do frequently react with dismay.) Being ordained ministers of a non-Christian denomination, within which Unitarian Christianity is an option alongside of Unitarian Buddhism or Unitarian Whateverism, we run into difficulties when members of the military community expect us to come out of a role model resembling Father Mulcahey of *M*A*S*H* or the conservative minister of their childhood years. The mythos impacts most severely on those who deviate from its strictures most radically, as one could expect.

Yet, this corporate role model hampers not just those of us on the radical edge of Protestantism. Many other chaplains, Protestant and Catholic, have grumbled in private about the highly conservative

social/theological model by which members of their military parish expect them to live. We've all experienced the model in operation.

If you're sipping a beer at Organization Day, some of the troops are sure to say, smiling, "Gee, Chaplain, I didn't know ministers could drink." If your wife wears a tasteful but low-cut dress, if you mutter a profane word, if you defend gay rights, if you question the inerrancy of the Bible or the accuracy of the KJV, if you support women's liberation or question the existence of hell you stand in violation of the model, and you will hear about it.

There seems to be an unspoken contract on the part of Army chaplains to perserve the "Myth of Uniform Conservativism" by allowing the military worshipping community to assume their uniformed clergy are cut from the same theological timber as Billy Graham. The few brave souls who seek to teach their people about alternative perspectives which co-exist within the Protestant spectrum are treading very thin ice. When we attempt to educate our people that, like many other Americans, we are believers in a religious liberalism that is an alternative to conservatism, we are often seen as trying to destroy people's faith, or as teaching false doctrine, or most frustratingly, as standing for immorality and unbelief. Liberals, including myself, have been accused of all these.

A chaplain from a liberal denomination was talking with a youngster at a chapel center overseas when their discussion turned to the Bible. The chaplain mentioned that the KJV is a very old and generally inaccurate, unreadable translation for modern Americans, recommending the *Good News Bible* instead. Immediately an adult (not a relative) standing nearby interrupted the conversation and dismissed the youngster. He told the chaplain in solemn tones that the child's parents did not believe such radical doctrine and that he would pray for the chaplain because he was obviously lost in error and sin.

Unhappily, this is not an isolated instance. Many religious liberals in the chaplaincy whom I know personally have been treated as rudely by zealous parishoners. It is important to observe here that religious liberals in the Army sometimes come from churches that are not widely known for their humanistic outlook. So both those of us who openly declare our liberalism and those of us "in the closet" feel pressure from those who buy into the "Myth of Uniform Conservativism." These true believers are not really at fault; they are expressing their religiosity in the same way they have been taught all their lives.

A clear value of the mythos is a commitment to what the author of the *Living Bible*, Ken Taylor, calls a "rigid evangelical theology." This process-orientation takes conservatism and enshrines it under the slogan "One Way." In a pluralistic system, cooperation rather than confrontation must be the method of operation. However, a "One Way" process orientation can function within a pluralistic environment only by assuming that the pluralism is a charade, that we all really believe essen-

tially the same thing, that all we differ on is form rather than substance. This leads to the mythos, for religious liberals have historically avoided direct confrontation with evangelical conservatives, channeling their energies into social activism rather than doctrinal disputes. Cooperation has been achieved by the liberals' surrendering the field of public theologizing to the conservatives. It is a heavy price to pay, because in yielding to the mythos we also yield something of our legitimacy. Small wonder our parishoners gawk when a bonafide liberal chaplain makes a claim for his for her theological heritage.

They will gawk even more when clergypersons from totally non-Christian traditions begin to take the field as troop chaplains and counselors in the years ahead. If some people are unable to deal with a shock to their ethnocentrism, it will be partially our fault for not educating them to understand that religious pluralism really means *religious pluralism*, not just varying shades of fundamentalist Christianity. If many members of our community cannot deal with chaplains who express their religious humanism, how shall they ever deal with chaplains who worship Buddha, Baha'u'llah, or the Guru Maharaji? If a liberal chaplain must refrain from espousing his historical-critical approach to the Bible, shall we also insist that our Hindu Chaplains keep silent about their devotion to Siva, Khrisna, and the Vedas? Will our future chaplains from the Unification Church be hushed when they sing the praises of the Reverend Moon? Protestant liberals already face this pressure to remain silent, at least publicly.

Double Standard?

There seems to be an unwritten rule that goes: "Conservatives may be aggressive and evangelical; liberals must be self-effacing and secretive." Certainly the role-model for an Army chaplain does not allow for even the slightest hint of controversy. Yet, whose role model is this? Whereas our civilian churches compete for members in the religious marketplace by offering a brand of religion with a distinctly denominational flavor, we have observed that military chaplains often seem to be marching to someone else's music, all the while glancing over their shoulders to see if any of their steps have offended anyone, especially anyone in "Command."

Since our constituency is predominatly conservative, we liberals give them sermons, classes and meetings slanted toward the conservative position. This constitutes a double standard that James D. Smart called "the permission of ignorance."¹ The assumption seems to be that liberals have learned to speak on two levels and the conservatives won't know the difference. It has been described to us as, "Speaking in a manner

¹James D. Smart, *The Strange Silence of the Bible in the Church* (Phila.: Westminster, 1976), p. 69.

commensurate with their ability to understand,” or “Starting with people where they are.”

This multi-level tap-dance both undercuts the authenticity of the prophetic ministry of the liberal and greatly underestimates the intelligence of our conservative colleagues. Better that the liberal speak his/her truth plainly, taking the consequences as a cross to be borne. And there will be consequences, for us and for our families. Role model conflicts spill over into our homelife as well; conservative theology begets a conservative lifestyle. If a chaplain's wife wears a dress that's too sexy by the standards of the mythos, the chaplain's career could be in jeopardy. If a chaplain's six-year-old throws a tantrum at the post nursery and calls little Johnny Tentpeg a host of names reflecting on the other child's parentage, the incident may be regarded as a moral failure on the part of the chaplain. Even your dog has to be a good, religious person when she relieves herself, or there are moral overtones to be heard.

In a civilian setting, true, our families live in “the goldfish bowl” and are subjected to much the same type of hypermoralism. However, the moral standard our people hold us to is the morality appropriate to our community of faith, the morality commonly ascribed to by our own people. A Southern Baptist minister understands that drinking, dancing, and card-playing are frowned upon. Many freely choose these restraints because they share the conviction that such behavior is harmful to the person and forbidden to the Christian. A United Church of Christ minister, however, may drink, dance, play cards, and do other behaviors that are perfectly acceptable to his community of faith but anathema to his colleague at the Assembly of God church across the street.

People choose church membership, either by joining anew or remaining in their childhood faith, with full knowledge of the social mores of that denomination. If they don't subscribe to the dress code, the vocabulary restrictions, the political and social slant of the organization, they can blame no one but themselves. Even more true to this analysis is the minister's position as a representative of the denomination. He/she studies long and hard to learn in minute detail what his/her church stands for and what its people believe. A minister reflects the consensus of his religious community or suffers the consequences.

However, in the military chaplaincy some of us are suffering the consequences without ever having chosen the standard. We as chaplains *represent* rather than *serve* our own religious communities. To pretend that this doesn't make any difference is to buy into the “Myth of Uniform Conservatism.” A United Methodist, Lutheran, or Congregationalist clergyperson may find the standards of conservative Protestantism held as a model over his head—a model he did not choose and to which he does not honestly subscribe.

In an age of “up-or-out”, which translates loosely as “don't make waves”, perhaps chaplains were content to quietly acquiesce to this hyper-moralism, making it the *de facto* standard of behavior. These

days, with retentions in grade and the rising tide of DOPMA, liberals might consider making a claim for the legitimacy of their position and the freedom to espouse a religious faith in accordance with the *actual standards* of their home churches not merely in private conversations but from the pulpit, at the lectern, and during the staff meeting.

Role model conflicts for religious liberals are a constant source of irritation partially because the UCMJ reinforces an out-dated community morality. Where else in American society are issues such as adultery, homosexuality, and cohabitation dealt with as criminal offenses? Is the Army ready to accept chaplains who violate the role model in the extreme, clergypersons who openly advocate legalization of marijuana, who work for gay liberation, who live with their girlfriends in lieu of marriage, or who profess any number of social attitudes or religious beliefs authentically held by subgroups within American society but anathematized by the conservative mythos of our military community? How free is religious freedom for Army chaplains, both now and in the years to come? These questions must be faced as we re-mythologize the role of an Army chaplain, giving careful attention to the problems soon to be faced as we integrate ministers from heretofore unrepresented shades of the American religious spectrum into our system.

Second Problem: Radically Different Theologies

With "clergy" of various non-traditional religious groups knocking on the door of our profession, we will soon have to deal with the problem of adapting to colleagues who represent radically different theologies than are presently manifested within our ranks. Even the motto of the branch, "*Pro Deo et Patria*," will become inapplicable when we begin accepting clergy who do not believe in the Judeo-Christian concept of a personal God. As religious humanists, we Unitarian Universalists on activity duty have already experienced some anxiety attempting to remain true to our theology while interfacing with parishioners who do not generally understand the nature of religious pluralism. It is difficult to explain one's non-theistic faith in a system populated to a large extent by born-again Christians. The evangelical Protestant often perceives humanism as *lack* of faith, *lack* of belief, and *lack* of religion rather than a robust, alternative theology based not on supernaturalism but naturalism. Since the mythos assumes itself to be the backdrop, an unfortunate emphasis on what we humanists *don't* believe becomes the point of discussion. "You mean you *don't* believe Jesus was God?" we are asked when the discussion turns to Christology. "Religious humanists believe that the human race is capable of producing a Jesus," I reply, to no avail. The emphasis is seen as a negative one because the mythos is taken for granted as the correct belief system for an Army chaplain. Part of the problem lies with the fact that the vast majority of our parishioners—and many chaplains as

well—come from a rather limited understanding of the religious spectrum in America, much less in the family of world religions.

“Well, at least we all believe in God,” we’ve heard it said. “In God We Trust,” proclaims our money. “One Nation, under God,” says the Pledge of Allegiance. The commonly held myth is that ours is a land in which people from various backgrounds worship the same one God in various ways. Yet millions of Americans do *not* worship a monotheistic God; millions are not subscribers to the Judaeo-Christian heritage. Are they any less Americans?

Take for instance the substantial number of American Buddhists, followers of an ancient faith that has no God-concept comparable to Western monotheism. Dr. John B. Noss, one of the foremost authorities on world religions, writes in his book *Man’s Religions*:

The Buddha also rejected religious devotion as a way of salvation. His position was the sort of atheism we have already noted in Mahavira (Founder of Janism). He believed that the universe abounded in gods, goddesses, demons, and other non-human powers and agencies, but all without exception were finite, subject to death and rebirth. In the absence, then, of some transcendent, eternal Being, older than the Creation, the Maker of heaven and earth, who could direct men’s destinies and hear and grant human wishes, prayer, to the Buddha, was to no avail Buddha showed each disciple how to rely upon himself, his own powers, focused upon redemption by spiritual self-discipline.

Here was the strictest sort of humanism in religion.²

These religious non-theists are certainly found in the Armed Forces as well as in society at large. Also, a good number of Americans eschew any religious affiliation whatsoever. “No Preference” *is* a preference for many soldiers, some of whom are probably religious humanists who find theism unnecessary or irrelevant to their daily existence.

Yet, when a military chaplain expresses a religious faith that is non-theistic, even though he/she may represent a tradition such as the Unitarian Universalist Association in which non-theism is a common religious perspective, he may find his right to be an Army chaplain challenged, his religion ridiculed, and his integrity questioned. Writes UU minister George Marshall:

Our culture has a great commonplace cliché which says, “You can *believe* anything as long as you *believe* in God.” It says, “Religion is belief in God, therefore all religion is Good.” People who accept this are unaware that great historic religions, among which stand Confucianism and Buddhism, do not believe in God.”³

As a UU Chaplain, I have been asked questions like, “How can you wear a cross?” and, “How can you be a chaplain?” and “Don’t you know you’ll die in your sins?” The mythos allows aggressive behavior

² John B. Noss, *Man’s Religions* (NY: Macmillan, 1974), pp. 128–129.

³ George N. Marshall, *Challenge of a Liberal Faith* (Boston: UUA, 1970), p. 143.

on the part of those who proclaim its conservative theology but frowns upon any overt expression of religious liberalism. I have often wondered if there were any correlation between this observation and the high number of chaplains of a liberal theological persuasion who opt for non-traditional ministries such as CPE or stay with one-on-one counselling behind closed doors.

General Protestantism

Part of the problem religious liberals and humanists have in relating to our military communities stems from an offshoot of the "Myth of Uniform Conservatism", a theological non-sequitur I call the "Myth of General Protestantism." What is a "General Protestant" anyway? How many ministers are ordained to the "General Protestant" faith? Are there Orthodox, Reformed, and Conservative "General Protestants"? Where is the headquarters of the "General Protestant" church? What is its theology? Its policy? Its social ethos? How many chaplains does the "General Protestant" Church have on active duty? In the reserves? National Guard?

Historically, the military had to find a way to meet the religious needs of its members, most of whom were and are Catholic and Protestant. Catholic representation poses no real problem since it, like Judaism, is a denominational ministry. What to do about religious needs of the hodge-podge of Protestant church members in uniform became an early concern for our Founding Fathers. George Washington himself appointed clergy of various religious backgrounds. Resisting pressure from more orthodox Protestants, he even placed the Reverend John Murray, an early American Universalist, in a supervisory chaplain's role by a General Order dated 17 September 1775.⁴

American passion for religious freedom, won by bloody revolution, caused us to foster non-denominational Protestantism—"General Protestantism"—as a kind of official religion within the Armed Forces. This syncretism results in a "General Protestant" worship service which is neither fish nor fowl, leaning to the right theologically and attempting to offend no one by discovering the lowest common denominator. So while we ostensibly encourage each other to be authentic representatives of our home denominations, our religious services often lack the very zest that characterizes the churches we represent. (As a newcomer to this system, I was amazed to learn that when you add a Pentecostal to a Lutheran you get a "General Protestant.")

The Third Problem: Social Issues Conflict

Theological conflicts necessarily spill over into ethical conflicts. It is no coincidence that theological conservatives are generally political/social conservatives as well; liberals theologically are usually liberals on social

⁴*Ibid.*, p. 78.

issues, too. Thus a conservative military community will tend to view with dismay those who come from a liberal social orientation.

A personal example speaks of a clear case of social issues conflict. My denomination not only has gone on record as supportive of gay rights, we have an Office of Gay Concerns at our national headquarters in Boston to act as a clearinghouse for information and education on the problems of homosexuals/lesbians in American society. This ethical position is regarded as *immoral* by a large block of the military religious community. Many service people still speak openly of their violent anti-gay feelings. I heard otherwise sensible people say that gays shouldn't be allowed to live, should all be shot, castrated, or used as targets on the rifle range. There is no issue that inflames the passions of many religious persons more than this issue of sexual preference. Anti-gay sentiments are acceptable statements.

Yet, liberals are not allowed the right of dissent. This is another example of the "Myth of Uniform Conservatism." How could a *chaplain* be in favor of gay rights? How could a *chaplain* be in favor of anything but the party line of evangelical Protestantism?

It is an unfortunate but historical fact that the ethos of Western society very early developed a highly ethnocentric outlook. Our ethnical heritage has not been one which affirmed pluralism. It almost seems that there are only two possible positions on every issue: the right one (mine) and the wrong one (yours). When religious overtones are added, the result is exacerbated: "If you disagree with me, you are not only wrong, you are *immoral*." The logical stepchild of this good-versus-bad dichotomy is religious and political persecution of those misguided souls who fail to see the error in their ways.

American culture struck a bold note against persecution based on ideology. Thomas Jefferson, a Unitarian, wrote to Dr. Benjamin Rush: "I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man." The limits of tolerance must be addressed and defined, or our system will continue to reflect only the conservative Protestant ideology.

This skewed theological chauvinism not only under-represents the actual pluralism of American society at large, it misrepresents the hard realities and dangers implicit when any religious perspective becomes dominant and intolerant of other views. So far, we have evaluated the problems without setting forth any proposals to improve the situation. Let's take a look at some possibilities for the future which may increase the credibility of non-conservative chaplains in this system, admitting at the outset that our military society is likely to remain by-and-large a conservative bastion even with the influx of non-traditional chaplains.

Some Constructive Suggestions

Fear of controversy is not unknown in the ministry, both military and civilian, yet we will have to face the very controversial issues addressed

by this article in the near future. Those of us in the theological left, as well as many religious conservatives, enjoy a spirited discussion of the issues which respects the right of dissent. Voltaire's famous line seems to apply when we begin to examine how we might operate in an age of pluralism: "I disapprove of what you say, but I will defend to the death your right to say it."⁵ With this in mind, let's explore some ways our pluralism might better be established.

1. *Humanism As Our Common Denominator.* Even though humanism is a red-flag word for many people, a truer understanding of what it means to be a humanist will disclose that every functioning chaplain really operates humanistically if he or she functions within our community. A humanist is someone who places his/her priorities on the needs of human beings. Ministry to persons that is healing, reconciliatory, and growth-oriented in necessarily a humanistic ministry. Since our ministries are performed in a highly heterodoxical environment, the common ground we all share is our concern for people.

So far, however, we have been able to pooh-pooh our differences since, after all, we all worship and serve the same God. Today, as Bob Dylan warned us in the turbulent sixties, "The times, they are a changing." Now the rosy glasses of unity through theism must come off; we must squarely face the fact that we are united in ministry not by our beliefs in the supernatural but by our beliefs about human need. The great common denominator of our profession is not that we serve the same God. We don't. Our common ground is that we serve the same beings: soldiers and their families.

If "Humanism" is such a difficult term for many clergypersons, let's call ourselves "Humanitarians" instead. The important factor is that our common denominator is the ministry to persons we do everyday. I've heard it said that in combat it does not matter what color the guy is in the foxhole next to you as long as his uniform is the same as yours. Could not the same dictum apply to our fellow ministers from whatever theological persuasion, so long as they minister effectively to real human need?

2. *Elimination or Minimization of General Protestant Services.* Trying to maintain the illusion of Protestant theological unity through the forum of "General Protestant" services and "ecumenical" gatherings only contributes to a perpetuation of the mythos on one hand, and a watered-down brand of civil religion on the other. If those who do not represent the mainstream of conservatism cannot effectively serve in preaching/priestly functions for worshipping communities, what does that say about

⁵Francois M. A. Voltaire quoted in *Bartlett's Familiar Quotations* (NY: Pocket Books, 1963), p. 143.

the credibility of the liberal to the military community as a whole? Even churches seldom called "liberal" are affected. Is a Mormon Chaplain any less authentic than an American Baptist? Yet, how often are Mormons allowed to preach authentic LDS beliefs from a "General Protestant" pulpit? When our theologies are branded "unacceptable" we too must answer to the charge and wear the same label.

Our emphasis in the coming age of pluralism might be to eliminate "General Protestant" services whenever a fair variety of off-post churches offer the military community worship experiences. Why hold a "GP" service for Baptists, Methodists, and Presbyterians when there are Baptist, Methodist and Presbyterian churches right outside the main gate? Why have a Post Religious Education program for "General Protestants" when off-post our children can grow up in their own denominational Sunday schools? Why create a hybrid "General Protestant" program when people can worship in their own churches? Elimination of unnecessary "GP" services will mean more credibility for those of us who do not reflect the mythos while freeing us all to concentrate on a wider base of people, which brings us to the final suggestion to be considered.

3. *"Chaplaincy" as a Model Instead of "Parish Ministry."* My CPE supervisor in seminary told me that the difference between "chaplaincy" and "parish ministry" is that in "chaplaincy" one ministers to all the people in a given area of responsibility regardless of their affiliation; in "parish ministry" we serve those who think and worship essentially the way we do, in a fairly homogenous environment. Most chaplains I have known have believed in the chaplaincy model as their operational method, but longed for the "parish ministry" model and tried to define their community of faith within the broader context of military society. In the parish ministry model our emphasis has been on religious services, group activities, and the priestly functions. The "chaplaincy" model focuses on presence, values clarification, counselling, friendship, and social activism by which we serve as advocates for the powerless among us. These functions are more in keeping with the "pastoral" and "prophetic" roles of ministry.

There is really nothing new in this suggestion. What we may need in the future age of pluralism is a renewed emphasis on area coverage and ministry to persons, "chaplaincy" over "parish ministry", in order to integrate to our numbers the incredible diversity which our American religious community actually contains.

If the Army chaplaincy is to survive as an institution which is authentically representative of religious America, we must be willing to accept those who disagree with our own faith-positions on role models, theology, and social issues. Not only must we *tolerate* differences, we must *encourage* our people to express their true religious and social views freely and without fear of institutional reprisals. Our watchword might become, again, from Voltaire: "Liberty of thought is the life of

the soul.’’⁶ And our motto might change from ‘‘*Pro Deo et Patria*’’ to ‘‘Faith, Hope and Love,’’ Didn’t someone once say that one of these has preeminence?

⁶*Ibid.*

Meeting the Emotional Needs of Preretirement Personnel Through Pastoral Counseling Programs

Chaplain (LTC) Sheldon E. Elster

For many years, research in the field of human growth and development concentrated mainly on the dramatic changes which occur during infancy, childhood and adolescence. There existed a widely-held view that adulthood, which represents approximately 5/7ths of the life-span was a plateau—"a period of sameness and constancy"¹ and that "nothing much happens to men in mid-life."²

In earlier times 90 percent of the species were dead by age forty. Pre-historic man lived less than three decades. The life span of an ancient Greek or Roman was about four decades. Today more than a tenth of the population of this nation are males between the ages of forty and sixty, numbering nearly 25 million.³

In the past fifteen years, increased attention has been given to a life-span approach to the study of the individual. This has resulted in an expansion of the theoretical basis for the understanding of adult development.

Bernice Neugarten, Daniel Levinson, Marjorie Lowenthal, Roger Gould, George Vaillant are responsible for the current view that adulthood is "not a plateau but rather a dynamic and changing time."⁴

¹ Schlossberg, Nancy K., Alan D. Entine. *Counseling Adults*. Brooks/Cole, Monterey, Ca., 1977, vii.

² Brim, Orville G. "Theories of the Male Mid-Life Crisis." Address to American Psychological Association, 1974.

³ *Ibid.*

⁴ Schlossberg, vii.; Gould, Roper. *Transformations*. Simon and Schuster, New York, 1978; Neugarten, Bernice. *Personality in Middle and Late Life*. Prentice-Hall, New York, 1964; Levinson, Daniel. *The Seasons of a Man's Life*. Knopf, New York 1978; Lowenthal, Marjorie E. Fiske et. al. *Four Stages of Life*. Fossey-Bass, 1975; Vaillant, George. *Adaptation to Life*. Little Brown, Boston, 1977.

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The hundreds of investigations into adult development which have been conducted in the past ten years have produced findings which are a sharp contrast to the long held view that "compared to adolescence and childhood, it [adulthood] represents stability and certainty."⁵

"The counseling profession is faced with special challenges from this growing recognition of adult needs."⁶ Surveys have been conducted to ascertain the major areas of adult counseling needs. Kimmel reported in one survey that four major areas of concern were cited by respondents. These were related to work, leisure, aging and "life-style."

Adult Counseling Needs

1. *Work*—Seeking out and beginning new careers—need for pre-retirement and retirement counseling.
2. *Leisure*—integrating leisure into life-style.
3. *Aging*—material relationships, sex.
4. *Heterogeneity of current life-style*—dealing with changing times and life-styles.⁷

Retirement is a key transition point in the life of the individual.

... to an increasingly large proportion of men, retirement is a normal, expectable event. Yet, in much of the literature on the topic, it is conceptualized by the investigator as a crisis⁸

Research on retirement has been limited. Additional studies can be expected as the number of retirees increase yearly and as adults represent larger and growing segments of our population.

In *The Sociology of Retirement*, Atchley notes that there are seven stages through which the individual progresses. Each has a unique perspective of retirement and specific concerns.

These stages are:

1. *Early Preretirement*. During this stage retirement seems distant.
2. *Near preretirement*. The individual begins to make plans and gradually withdraws from work. Other near preretirement activities may include longer vacations and part-time work.
3. *Honeymoon*. The retirement ceremony begins this third stage where freedom and fantasy are initial responses.
4. *Disenchantment*. Boredom, depression and concerns about health and money are typical of this stage.
5. *Reorientation*. The retiree may seek help in planning for the future.
6. *Stability*. New plans and adjustments are made.
7. *Terminations*. Possible events in this final stage are: entry into new career, new leisure or paid work, illness, invalidism or death.⁹

⁵ Schlossberg, *loc cit*.

⁶ *Ibid*.

⁷ Kimmel, Douglas C. "Adult Development: Challenge for Counseling". *The Personnel and Guidance Journal*, Vol. 55 (No. 3), p.105.

⁸ Neugarten, Bernice, "Adaptation and the Life Cycle". *Journal of Geriatric Psychiatry*, 1970 (No. 4), p. 74.

⁹ Atchley, R. *The Sociology of Retirement*. Schenkman, Boston, 1975.

The fact is that retirement is becoming a middle-age phenomenon with many workers, for instance, now offered the opportunity to withdraw from work at the age of 55. The latest national survey indicates that a surprisingly large proportion of workers in all industries are choosing to retire earlier and earlier, with the main, if not the single determining factor being level of income—as soon as a man establishes enough retirement income he chooses to stop working.¹⁰

Work provides for an inordinate number of human needs. Leland Bradford, founder of the National Training Laboratory, has written extensively in the areas of retirement and organizational development. He has over two hundred articles and fifteen books to his credit. In his own retirement, he is focusing his attention on this period as “a major life transition.”

The organization provides, in Dr. Bradford’s view, for the following list of basic human needs:

- belonging
- socialization
- goals, opportunities
- achievement
- affirmation
- turf
- power
- ego needs
- support system
- time
- routines¹¹

Within a twenty-four hour period, unless well-prepared, the retiree can potentially face their loss. This can be a very unique dehumanization process. The individual, Dr. Bradford suggests, must prepare for retirement throughout life and not limit this preparation to a brief six-month period or several interviews with an exit counselor. There is substantial evidence to support the view that the greatest majority of individuals who find “contentment in their retirement”¹² consists of individuals who have planned for this period in their lives.

“Most retirement programs focus on the economic and pragmatic aspects of the postretirement period because such programs can deal with these aspects successfully.”¹³

But the kinds or problems which development for people are the more subtly psychosocial . . . strains generated in a family, the cessation of

¹⁰ Neugarten (1970) p. 76.

¹¹ Bradford, Leland P. and Martha I. *Retirement: Coping with Emotional Upheavals*. Nelson-Hall, Chicago, 1979.

¹² Barfield, R. A. and J. N. Morgan. *Early Retirement: The Decision and The Experience*. Ann Arbor, Institute of Social Research of the University of Michigan, 1970, p. 59.

¹³ Ullmann, Charles A. “Preretirement Planning: Does It Prevent Post Retirement Shock?”. *The Personnel and Guidance Journal*, Vol. 55 (no. 3) pp. 116–117.

interpersonal supports which has not been previously seen as necessarily important, or the way in which a community reinforces and denigrates status The reality of such experiences is probably denied until they are experienced. In other words, there is a pressing need for postretirement as well as preretirement programs.¹⁴

In 1975 Senator Walter Mondale introduced S 2632, "Federal Employees' Preretirement Assistance Act." The Senator took the position that Federal agencies should provide programs to ease the "postretirement shock." He challenged the Federal Government as the nation's "largest single employer" to take the lead in the provision of this special service by offering employees the opportunity to prepare systematically for the changes which would occur in their retirement years.

A person's retirement years are perhaps the most challenging and potentially devastating period of his or her life. It can be satisfying and rewarding, a culmination of a successful life Planning for retirement can help workers make the transition from years of active employment to their leisure time years.

Our society is work-oriented and youth-oriented; retirement can produce a real identity crisis, and often a loss of interest in living. Yet, with adequate advance preparation retirement from a job does not need to mean retirement from life. By learning how to avoid the pitfalls of retirement, and how to get the most from the new opportunities being opened up, preretirement planning can facilitate the vital and necessary continuation of personal growth.¹⁵

The General Accounting Office, however, reached conclusions following a 1974 survey which did not support the Senator's position. The survey noted that it "was an issue for further study," and that the need for this extensive preretirement counseling which the Senator proposed had not yet been demonstrated.

In the years since 1974, the American Association of Retired Persons, the National Training Laboratory Institute, private corporations and universities have developed programs for meeting the psychosocial needs of this adult population.

In a 1974 survey conducted by the American Institute of Research, adult counseling programs included a number of preretirement concerns sponsored by both public and private sponsors. These, the survey noted, were developed in response to research which noted the following as adult concerns:

1. trend toward early retirement
2. the feminist movement and changing life-styles
3. lengthened life span
4. current high unemployment

¹⁴ Sheldon, M. et. al. *Preretirement Patterns and Prediction*. National Institute of Mental Health, 1975, p. 23.

¹⁵ Mondale, Walter. "S2632 Federal Employees' Preretirement Assistance Act." *Congressional Record*, November 6, 1975. pp. S19393-4.

All of these programs noted that the "reexamination of personal futures" was a must for the individual.¹⁶

Military personnel traditionally view retirement as a major transition point in life. Retirement planning is emphasized. The Army's preretirement planning newsletter *Outlook* has as its motto "Choice, not chance, through planning."¹⁷

Retirement materials for military personnel emphasize the financial aspects of retirement—benefits, housing, finding employment. They only marginally address the emotional aspects of retirement.

As an important transition point, "anxiety over retirement rises to a peak as it approaches."¹⁸

"I believe the retiree needs mandatory psychological counseling before retirement."

"There should be retirement counseling sessions which the wives attend."¹⁹

These are two of hundreds of responses to a survey of retired personnel which was designed to focus on second careers for retired personnel. The need for a preretirement counseling program is reflected in many of the comments.

Preretirement should be viewed as a distinct stage in the military career and programs developed to meet the psychosocial needs of personnel. This is a critical need for military personnel given the fact that so many of the individual's needs (as previously noted in Dr. Bradford's model) are met by the affiliation with the military.

Programs which address themselves to the psychosocial concerns of the individual at this transition point can result in intervention "that will enable people to take control and feel in control of their lives."²⁰

This paper proposes *that military chaplains work with commanders in the development and implementation of preretirement programs.*

The mission of the military chaplaincy is to provide for the religious and spiritual needs and well-being of military personnel and their dependents. Chaplaincy programs provide a full program of chapel activities, including religious education, worship services, hospital ministry and pastoral counseling.

Military chaplains are involved in the development of a variety of programs. These are generally in response to the direct needs of military congregations or personnel.

¹⁶ Schlossberg, Nancy et. al. *Perspectives on Counseling Adults*. Brooks/Cole, Belmont, CA 1978, pp. 77-82.

¹⁷ Collings, Kent T. *The Second Time Around*. Carroll, Cranston, R.I., 1971, p. 17.

¹⁸ Ullman, p. 116.

¹⁹ Collings, p. 47.

²⁰ Schlossberg, 1977, p. 85.

Chapel and chaplaincy programs have responded to changing needs throughout the years. As an example, in recent years chaplains have developed and conducted programs in the following areas:

Values Clarification
Marriage Enrichment
Parent Education
Preparation for Marriage
Death and Dying

Through programs such as these, chaplains assist commanders in meeting the human needs of military personnel.

Recently, chaplains have noted an increase in the number of military retirees who are active in chapel and post activities. Growing numbers of retirees locate permanently upon retirement in proximity to military installations to use health, recreational, commissary and Post Exchange facilities.

The military chaplain is uniquely qualified to develop preretirement and retirement counseling programs in cooperation with the military commander. These qualifications include:

1. Knowledge of the processes which affect human growth and development throughout the life-span.
2. Responsibility for and experience in the development of human service programs.
3. Experience in a ministry whose focus is primarily adult.
4. Sensitivity to the counseling needs of individuals.
5. Specialized training and experiences in pastoral counseling of military personnel and dependents.
6. Social activist and advocacy roles on the commander's special staff.

The development of a preretirement counseling program should begin with a comprehensive review of all programs designed to assist personnel as they plan for retirement. Of particular interest would be the manner in which psychological and social/emotional concerns are addressed.

The program development process would include the following steps:

1. Identification of specific needs through a survey of preretired and retired personnel.
2. Development of a conceptual framework which is approved by the United States Army Chaplain Board.
3. Development of program outlines with emphasis on counseling processes.
4. Staff development for chaplains.
5. Implementation.

A chaplaincy preretirement preparation program could be based on one of a number of approaches in design and implementation. A review of existing private-sector industrial approaches shows that these fall into several district categories: coping, prescriptive, pedagogical and T group.²¹

Programs which focus on *coping* suggest how the retiree could "cope" with problems related to use of time, loss of health and vigor, reduced income. It has been suggested that these programs view retirement as a stage between the end of work and the end of life.²²

The *prescriptive* category of programs are problem-oriented offering practical suggestions often based on the experiences of retirees. Books, pamphlets, and lectures suggest that there are "right formulae" for success in retirement years.²³

A third approach is educational or *pedagogical*. Adult educators conduct these programs with expert resource personnel such as attorneys, physicians and psychologists. The goal of the pedagogical approach is to provide information of interest to retirees. Individual issues are not generally dealt with in these programs. A variation of this model is the use of volunteer retired people to teach classes where individual "lessons" are presented. It is interesting to note that "positive results have been shown when trained instructors presented educational programs for retirees. The effectiveness of volunteers has not been assessed."²⁴

The T-group program is based on the National Training Laboratory's model. It is designed "to generate relevant questions about the individual's life in retirement and his/her resources, relationships, needs and aspirations."²⁵ These programs typically include the preretiree/retiree and spouse and provide content and opportunities for peer-group interaction. Only highly trained group facilitators staff T-group programs.²⁶

Each of these four approaches has advantages and disadvantages for military personnel. The *coping* model does not take into account that the typical military retiree retires at a relatively young age, is in good health and is looking forward to either a second career or creative use of new-found leisure. Retirement is viewed as an opportunity for a permanent place of residence and focus on coping seems inappropriate.

The *prescriptive* model has limited utility in general and for military personnel is an approach which is commonly utilized in the informal military communication networks.

The *pedagogic* and *T-group* models are ones which merit close consideration. A focus on factual information combined with a self-

²¹ Ullman, p. 120.

²² *Ibid.* p. 23.

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ *Ibid.*

²⁶ *Ibid.*

assessment process offers an opportunity for individuals to plan for a "meaningful" retirement.

The Chaplain Board might examine closely a *group interaction model* which integrates these approaches. Ullman describes such a prototype:

In addition to viewing basic factual materials concerning retirement, participants are able to consider their future in an atmosphere and environment that encourages and supports examination of the individual needs, attitudes, values, feelings and fears that impinge on the coming change in their lives.²⁷

Additional advantages of a *group* model include: efficiency in terms of time and utilization of staff and resources, and more importantly, the social context it provides for program participants.

Specific objectives for the chaplaincy program must be developed in response to a demonstrated need, however, it can be assumed that some of these needs will be similar to those of retirees from the private and public sectors. These objectives might include:

——development of an awareness of present life-style as a basis for the planning of a realistic retirement life-style.

——development of skills in decision-making and acting so that plans can be implemented.

——development of an awareness of the existence of *options* and *choices*.

——enhancement of communication and interpersonal skills.

——development of an awareness of strengths and limitations, fears and needs and of techniques for relating these to the planning process.

——development of planning skills so that new plans can be made and modified as necessary.²⁸

A research and training project funded by the United States Office of Education reported on the effectiveness of utilizing a program of this type with groups ranging in size from 30 to 60 participants. Group facilitators were assigned to sub-groups of 10 to 12 participants for program areas where smaller groups were appropriate. Special care is taken to establish an atmosphere of "trust, openness, understanding, warmth and empathy."²⁹ Participants viewed the groups as an opportunity to discuss retirement issues in a "safe" setting. The study concluded that: "there is an observable movement toward individual problem-identification and a commitment to retirement planning and problem-solving behavior."³⁰

²⁷ *Ibid.*

²⁸ *Ibid.*, p. 121 (adapted from source by author).

²⁹ *Ibid.*

³⁰ *Ibid.*

These findings tend to support the chaplain branch as an appropriate organization to develop and implement preretirement programs.

Topics for the information component can include:

- Social and interpersonal relations.
- Living arrangements.
- Physical and mental health.
- Income and financial planning.
- Attitudes about retirement and aging.
- Personal assets and liabilities.³¹

Resources for these areas can appropriately be drawn from Finance, Staff Judge Advocate, Medical Corp, etc. The program provides an opportunity for these branches to work cooperatively.

Serious consideration in the planning process should be given to the development of programs for staff development of chaplains for this specific chaplaincy program.

Summary

Researchers in the field of adult development have noted the need for the development of preretirement counseling programs. These programs are increasingly important as the adult population of the United States grows, as the lifespan lengthens and as the typical retirement age drops.

The military preretirement programs are almost exclusively concerned with the financial and security aspects of retirement. Public and private sector employers are involved in the development of counseling programs which deal with the emotional aspects of retirement in addition to financial concerns.

The chaplain branch is qualified to develop and implement a group counseling program to meet a broad range of needs. This program could be implemented in cooperation with personnel from other branches.

Serious consideration should be given to *group interaction* model for a preretirement counseling program.

³¹ *Ibid* (adapted from source by author).

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For additional information about preretirement programs:

American Association of Retired Persons
1909 K Street, N.W.
Washington, D.C. 20036

National Training Laboratory Institutes
P.O. Box 9155
Rosslyn Station
Arlington, Virginia 22209

Retired Officers Association
1625 Eye Street N.W.
Washington, DC 20006

Ethics and the Angry Young Man: An Instructor's View

Chaplain (CPT) John W. Brinsfield

One man in his time plays many parts, His acts being seven ages. At first the infant, mewling and puking in the nurses arms, And then the whining schoolboy with his satchel and shining morning face, creeping like snail unwilling to school. And then the lover sighing like furnace, with a woeful ballad made to his mistress eyebrow. Then the soldier, Full of strange oaths, and bearded like the pard; Jealous in honor, sudden and quick in quarrel, Seeking the bubble reputation"

—William Shakespeare
As You Like It
Act II, Scene 7

Question: *Can psychological development theory as related to young adults be applied to and facilitate the teaching of ethics?*

Most Army chaplains who teach ethics, either in service schools or within the units they serve, have a target audience of young men and women between the ages of eighteen and thirty. Traditionally this age group has been the least interested in authoritarian models of religion, morals, or ethics which they frequently view as a threat to their personal freedom of thought. Unfortunately, most sociological and psychological studies which deal with ethical or moral instruction are based on data taken from the very young or the middle aged adult population. While these studies, which include some of the work of Freud, Piaget, and Kohlberg, are very enlightening, a good deal of research still needs to be done on the psycho-moral development of the young adult.

For the instructor in ethics, the young man he encounters in the classroom is something of an unbridled mystery. His young adult students may appear in many roles and may change those roles from day to



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day. The more challenging ones in their number can be perceived as class "sharpshooters," "clowns," "brains," or "brats." They are at once the most irritating and most stimulating students the instructor teaches. Usually their messages include, "I've heard it before," "I know more than you do," "You can't reform me," and "Why do we have to know that?" For three years I taught ethnics to six hundred of these beloved rebels. What they taught me is the subject of this paper.

Background: Can Ethics Be Taught in the Army?

In June of 1977 LTC Melville A. Drisko, Jr., a student at the US Army War College, published a paper entitled "An Analysis of Professional Military Ethics: Their Importance, Development and Inculcation." LTC Drisko based his paper on the results of a questionnaire given to 2,215 officers at ten CONUS installations. The questionnaire contained thirty-three items on the general climate of ethical behavior among officers today, on the effectiveness of Army training programs in ethics, and on the acceptability and effectiveness of the informal code, "Duty, Honor, Country," in promoting ethical behavior within the officer corps.

Within fifteen months of the Drisko study, the Center Chaplain's Office at Ft. Carson, Colorado, monitored another ethics study among officers. The questionnaire contained sixty-four items on observed ethical or unethical behavior at the unit level. A total of 860 replies were processed by computer with a statistical validity of 99%.

Some of the common conclusions of these two studies were startling. Both the Drisko and Ft. Carson questionnaires revealed that:

- 1) The motto, "Duty, Honor, Country," is not effective in promoting ethical behavior among officers.
- 2) Most officers see their superiors as acting less ethically than they see their peers or subordinates. The only exception to this rule is at the 06 level. The full colonels see their subordinates acting least ethically.
- 3) The higher the rank of the respondent, the less is the perceived difference between the ideal and the actual ethical climate. In other words, actions which are seen as unethical at the 01-03 level were not perceived the same way at the 05-06 level.
- 4) There is a strong need for positive reinforcement of ethical behavior. Officers at Ft. Carson believe that they are ignored when they act ethically and "tell it like it is." Lieutenant colonels (05's) are the highest group polled, with 71% feeling they are ignored when they tell the unpleasant truth.

Needless to say, these studies posed more questions than they answered. Should the Army teach ethics to officers? What content should be included in the course? Would a course in ethics taught to lieutenants differ from one taught to majors? Who would write the lesson plans? How could the effectiveness of ethics instruction be measured?

In an effort to find some solutions to these problem questions at Ft. Rucker, Alabama, the Aviation School's Department of Academic Training (DOAT) in 1977 scheduled from one to four hours of ethics for warrant officer candidates, warrant officer advanced course students, and warrant officer senior course students. In 1979, after two years' experience in teaching ethics, the DOAT ethics instructors devised a twenty-item questionnaire especially for the Warrant Officer Career College. The purpose of this study was to test four hypotheses, framed here as questions:

1) Does the warrant officer approach ethical questions related to his duty performance differently than he approaches ethical issues at home or in his personal life?

2) Does the age and experience level of the student warrant officer have any bearing on how he views ethical issues?

3) Have senior warrant officers been socialized into any kind of "military ethic" or "military religion?"

4) How do the warrant officers view operational ethics in the Army? Is there any gap between what is said and what is really done? The Ft. Rucker questionnaire, with the answers preferred by the largest number of respondents indicated in bold type, reads as follows:

COMPLETELY VOLUNTARY: DO NOT SIGN YOUR NAME ANYWHERE, PLEASE

ETHICS QUESTIONNAIRE

Author: Chaplain Brinsfield, Warrant Officer Career College (DOAT), Fort Rucker, AL 36362

Please check the applicable blanks or fill in the data requested. Do not sign your name or otherwise identify yourself. This material will be anonymous in origin but should reflect the true feelings/attitude of the Warrant Officers polled. The data will be used for publication.

1. I am currently in the _____ course.

(WOC, AWOA, or WOS)

2. I have had _____ total years of active military service.

3. I completed _____ years of high school.

4. I have completed _____ years of college.

5. I spent most of my teenage years in the following region of the United States:

(Northeast, Southeast, Mid-Atlantic, Mid-West, Great Plains, Southwest, West)

6. I have had _____ hours (estimated) of military ethics in a classroom environment.

Please answer the following hypothetical questions relating to ethical choices or beliefs: (circle the appropriate number under the question)

1. In general whether one tells the whole truth depends not on abstract principles but on the individual situation.

1) Strongly Agree 2) **Agree** 3) No Opinion 4) Disagree Strongly Disagree
(SA) (A) (?) (D) (SD)

56%

2. I would support a painless mercy killing if all of the following conditions were present: a) the patient could not live without a life support system, b) no brain waves were present, c) a life support system will eventually bankrupt the patient's family, d) the attending physicians certified in writing that the patient could not regain consciousness, e) the family signed a statement releasing the doctors from their legal responsibility to continue life and giving permission for the painless death of the patient.
- | | | | | |
|------------|------|------|------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 73% | | | | |
3. I would never support a mercy killing regardless of the situation as a matter of principle.
- | | | | | |
|------------|------|------|------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 74% | | | | |
4. Any war or police action authorized by the President of the United States and supported by Congress may be regarded by a career officer in the Army as a just war.
- | | | | | |
|------------|------|------|------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 52% | | | | |
5. Pre-marital sex should no longer be a social taboo for consenting adults; it is completely a matter of individual choice.
- | | | | | |
|------------|------|------|------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 79% | | | | |
6. No person or group has the ultimate right to judge my moral behavior except myself.
- | | | | | |
|------------|------|------|------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 51% | | | | |
7. I am in favor of capital punishment for the offenses of infant kidnapping, murder, rape, and treason.
- | | | | | |
|------------|------|------|------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 72% | | | | |
8. Cheating on exams or individual papers is unfair to the class, but there is no universal commandment at stake. The only universal law in nature is survival.
- | | | | | |
|------------|------|------|------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 77% | | | | |
9. Stealing in the Army may be excused if the mission is important enough.
- | | | | | |
|------------|------|------|------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 65% | | | | |
10. If there is no choice but to fire on civilians in combat in order to carry out a mission upon which the welfare of my unit depends, I would reluctantly but surely fire my weapon.
- | | | | | |
|------------|------|------|------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 58% | | | | |
11. If a war started, winning the first battle would be the prime concern regardless of the ethical issues involved.
- | | | | | |
|------------|------|------------|------------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 45% | | 18% | 34% | |
12. If my survival and happiness were assured, my standard for ethics would be the greatest good for the greatest number.
- | | | | | |
|------------|------|------|------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 54% | | | | |
13. Ethical principles are relative. When I disagree with military/social norms, I may choose my own ethics.
- | | | | | |
|------------|------|------------|------------|-------|
| 1) SA | 2) A | 3) ? | 4) D | 5) SD |
| 44% | | 12% | 42% | |

lecture/conference related specifically to performance on the job. Responses to questions 4 and 10 indicated that in terms of duty definition and performance, the warrant officer is willing to let the Army define the rules and enforce them. In matter of personal habits during off-duty time, however, the warrant officers is a situation ethicist who rejects any attempt by others to limit or narrow his moral choices.

For examples, when the responses to questions 6 and 10 concerning a just war and combat tactics were separated by class, 56% of the Senior Course, 56% of the Advanced Course and 48% of the Candidates were content to let the President and Congress determine when conditions for a just war exist. Over 65% of the Senior Course, 52% of the Advanced Course, and 59% of the Candidates agreed that they would fire on civilians if it was necessary to save the unit. Presumably from discussions in class a majority of the Candidates did not trust the ability of the Government to distinguish between a just war and an expeditious war, but once they were involved in combat they were loyal to their unit.

Question 5 showed high agreement on the question of pre-marital sex. Over 81% of the Candidates, 90% of the Advanced Course, and 77% of the Senior Course students felt that the morality of pre-marital sex was a completely individual judgment. In this matter situation ethics were almost universally supported by the students in discussing their answers.

According to Dr. Morris Massey of the University of Colorado, studies on the development of moral values in young adults tend to show that one's ethics are more or less fixed by the time one is 19 years old. Dr. Lawrence Kohlberg of Harvard University has observed a very high degree of "moral maturity" among some younger adolescents.¹ Since the Ft. Rucker sample was largely drawn from men and women over 20 years old, any patterns which surfaced as the Candidates, Advanced Course, and Senior Course students were compared would represent changes in this supposedly "fixed" state of values and "stable" level of moral development.

The relationship of age and experience to the warrant officers' attitudes toward various ethical questions presented in a military classroom environment can be seen most effectively on a series of graphs.

In **Graph I**, questions 1, 3, 5, 6, 8, 9, 11, and 13 were evaluated as reflectors of attitudes toward ethical authority. Those student responses which showed affinity toward a rigid commandment orientation (a deontological or nonconsequentialist position) were compared with responses which showed a preference for a situational orientation (usually in this context a utilitarian position).² While these labels may be over-

¹As cited in Howard Muson, "Moral Thinking: Can It Be Taught?" *Psychology Today*, February, 1979, pp. 68, 92.

²Jacques P. Thiroux, *Ethics: Theory and Practice* (Encino, California: Glencoe Publishing Co., 1977), p. 185, 187

generalized, the pattern on the graph remained consistent whether the data was examined independently, section by section, or whether it was combined into an entire class of individuals of similar age and experience range in the military.

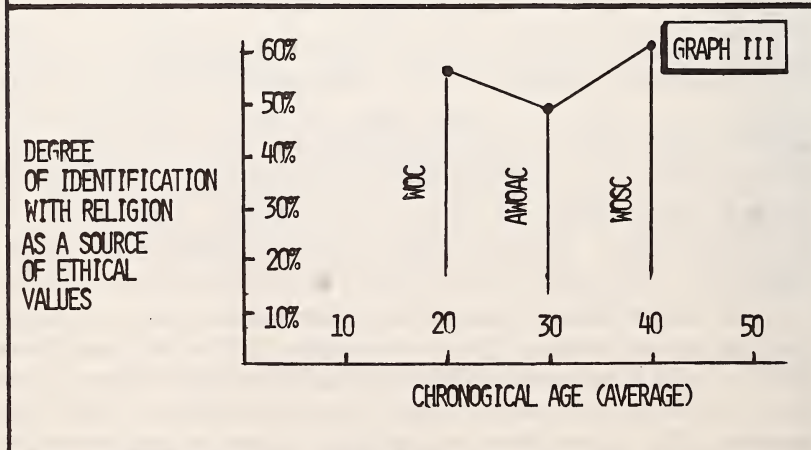
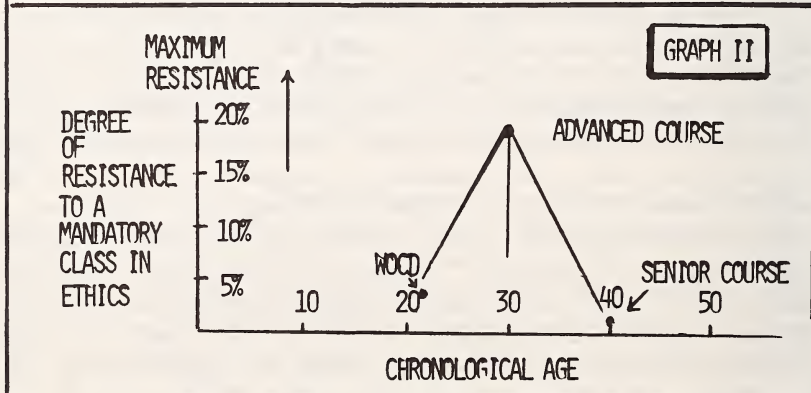
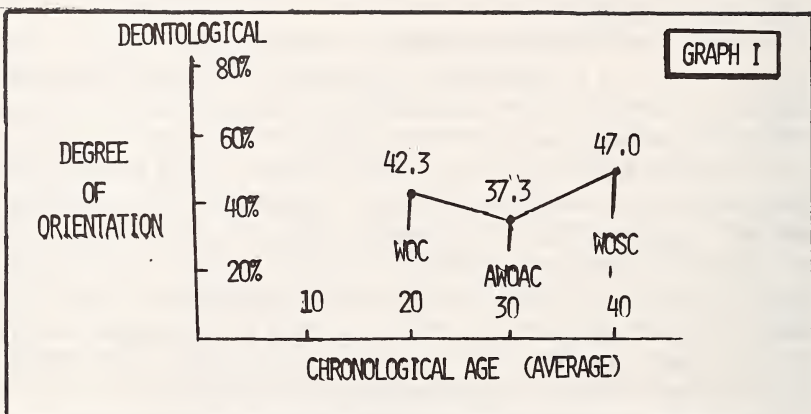
As a whole the Warrant Officer Candidates had a 42.3% class orientation toward a deontological position, the Warrant Officer Advanced Course had a 37.3% deontological orientation, and the Warrant Officer Senior Course had a 47.0% orientation on the same questions.

The fact that a majority of all three classes ranging in average age from 20 to 40 years was able to identify with situation ethics confirmed Massey's suggestion and concomitantly exploded a possible Army myth that the basic trainee/plebe/candidate is morally gullible and unsophisticated. In this survey the candidates had many more questions about ethics; but in a test environment they were already situational and utilitarian in their thinking, a fact that the faculty teaching ethics had not taken into consideration in preparing their lesson plans.

As the students increased in chronological age and military experience, they had less difficulty in taking an ethical position. Of the Candidates polled, 23% did not know whether winning a battle was more important than the ethical issues which might be involved. Only 13% of the Advanced Course marked "uncertain" on the same question (number 11). Likewise 16% of the candidates as compared to 10% of the Advanced Course did not know whether the average Army officer was an ethical individual (question number 17). The questions which brought the highest number of "uncertain" responses from the Senior Course students dealt with *how* ethics should be taught. Some 19% did not know if religious ethics should be separated from Army ethics (question 14), and over 20% did not know whether line officers or chaplains should teach the subject.

In **Graph II**, questions 15, 16, 18, and 19 were seen as indicative of attitudes toward studying ethics as a mandatory part of the curriculum. In general over 62% of the Candidates, 52% of the Advanced Course, and 58% of the Senior Course preferred that chaplains teach ethics rather than line officers even though chaplains are classified as non-combatants. All three classes agreed that ethics could be taught in class. Those who did resent taking a mandatory course in ethics compared as follows: Candidates—.06%, Advanced Course—19%, Senior Course—.02%.

In **Graph III**, questions 18 and 20 evaluated sources of ethical views among the warrant officers. Since only 11% of all three classes combined said they learned their basic ethical ideals in the Army rather than in the home, that question merely tested the obvious. With respect to question 20, "My religious background is a strong source for my ethical values," the responses showed that 57% of the Candidates, 50% of the Advanced Course, and 61% of the Senior Course agreed or strongly agreed with the statement.



In comparison with the Advanced Course on all three graphs, the Candidates and the Senior Course students were consistently closer together in their responses. There were two ethical areas, however, in which the Candidates deviated from the “consensus” of the other two groups. When asked if “most Army officers are ethical people” (17) 60% of the Candidates disagreed or were not sure. The Candidates also responded differently to question thirteen (13). Whereas the Advanced and Senior Course students saw ethics as always relative to the situation, 59% of the Candidates did not agree or did not respond to the statement, “When I disagree with military/social norms, I may choose my own ethics.”

Essentially there was no evidence that the Advanced or Senior Course student had been brainwashed into some kind of “military ethic” or “military religion” as Dr. Harvey Cox of Harvard Divinity School charged in the 1960’s. The Advanced and Senior Course students are skeptical about operational ethics in the Army—about the gap between the monthly briefing and the daily battle. One Advanced Course aviator voluntarily contributed a statement of his own ethical philosophy at the end of his class on ethics:

Protect your rights to be what you are and to do what you want to do.

No one else will.

Seek and work toward your own goals and satisfaction.

No one else will.

Trust yourself.

No one else will.

When you succeed, be proud.

No one else will.

If all this fails, don’t worry about it.

No one else will.

Even with such a sobering, existential statement, over 60% of the warrant officers of all classes did not resent taking a course on ethics; and more than 70% of them thought ethics could be taught in a classroom. Since warrant officers hit their peak rank (CW4) long before they retire, a difference between the warrant and commissioned officer, many of the students felt that the “crusty old warrant” was more likely to tell the unvarnished truth than was his commissioned contemporary.

Many questions obviously remain about the form and content of teaching ethics in the Army. At Ft. Rucker, however, the warrant officers have indicated a desire and a willingness to listen—provided those who teach ethics illustrate and complement by personal example what the students learn in class.

The Angry Young Man Syndrome

In Lucian K. Truscott IV’s novel about life at West Point entitled *Dress Gray*, Cadet Ry Slaughter explained his secret battle with authority:

I've always been kind of an underground leader, a force just beneath the surface of things here at West Point. I've enjoyed the combative feel of it, staying just out of sight, out of reach, but still whipping it on 'em anytime I felt the urge. Then this . . . thing forced me out in the open, and I was tested, really tested, for the first time. I found out I was good.³

In many ways Cadet Slaight's comment fits the pattern of the Angry Young Man of age thirty, a pattern which can be seen in tantalizing silhouette in the Ft. Rucker ethics survey.

The angry young man may be 28, 30 or 35 in chronological age, but emotionally he sees himself as challenging, critical, situational, sometimes agnostic, and very good at whatever career he pursues. Gail Sheehy describes him as a person who tears up the life he constructed during his twenties because it is now too narrow and restricted.⁴ If he has been with a firm or a wife for as long as five years, he is likely to divorce one or both if his egocentric need for progress is not met. He is Jesus' Rich Young Ruler "who has kept all the commandments" from his youth but who has not yet found salvation; he is Shakespeare's soldier seeking "the bubble reputation"; he is Carl G. Jung's rebellious second son who may be seen by his father as a prodigal wasting his money and energy. He is most likely to surface in the Advanced Course in an Army Service School.

In terms of life cycles the Angry Young Man is midway between the resolution of the vocational and mating crises of the twenties and the career crisis of the forties. He has survived the first wave of assaults on his ego which came with initiation into adulthood. Now he is eager even insistent, for progress. Sheehy describes him thusly, "the men that run that fast track between 25 and 35, gaining confidence and consolidating their careers, but just as swiftly losing touch with their feelings and learning to block change by massive self-deception. . . ." cover the fear that they are really kids who cannot take care of themselves with "acts of defiance and mimicked confidence."⁵

One immediately notices both similarities and differences between the actual young warrant officer with ten years of service and two years of college education as he exists in the Army and Ms. Sheehy's stereotypical description. The pilot in the Aviation Warrant Officer Advanced Course is challenging to be sure; and, in terms of the three graphs shown above, differs from his Candidate and Senior Course colleagues. Yet he is not a true rebel; he just likes to sound like one. When the chips are down he still follows his orders.

³Lucian K. Fruscott IV, *Dress Gray*, (New York: Fawcett Crest, 1978) p. 445.

⁴Gail Sheehy, *Passages: Predictable Crises of Adult Life* (New York: E.P. Dutton, 1976) p. 28-29. NOTE: In contrast to Dr. Massey's assertion that values are relatively fixed at 19, Sheehy thinks "the ethical self" doesn't start developing until age 40. See *Ibid.*, p. 31.

⁵Sheehy, *Op. cit.*, p. 185.

Sutterley and Donnelly describe this role assumption in their book *Perspectives in Human Development* and shed more light on the Angry Young Man Syndrome.⁶ According to their research the male in his thirties is usually tied to an organization in which he wants very much to succeed, but the speed of his success does not match his fantasy expectations. Hence the challenges he casts out are not clamors for independence but rather they are ritual signs of his impatience with organizational, and thus his own career, inertia.

This note is important to put the Ft. Rucker study in perspective, for the Advance Course aviators were never likely to lead demonstrations, sign petitions, or mutiny. They were highly skilled pilots who were looking for instructors with equally compelling expertise. At worst they would give an unprepared instructor an embarrassing hour of probing questions and irreverent sarcasm. At best they could stimulate a mundane period into an hour of real intellectual progress. By any standard, of the three groups surveyed they were the most exasperating and the most fun to teach.

Lesson Plan Considerations

The instructor who plans to teach a class in ethics should have at least four questions clearly in mind: 1) What concepts, prejudices, or past experiences will the students bring with them into the classroom? 2) What is a workable definition of ethics? 3) What are the boundaries which help determine what can be accomplished in class? 4) What are the terminal learning objectives? Without some answers to these questions, the instructor may find himself presenting a collage of ideas which leave more issues raised than resolved.

At the Aviation School the students of the Candidate, Advanced, and Senior Courses generally viewed ethics as a "soft", untestable subject which filled the schedule between tactics and nap-of-the-earth flying. Some thought it was required by TRADOC and was an extension of Human or Race Relations. Others openly questioned who could teach ethics and whether having a chaplain instructor did not remove ethics from the "real" into the "ideal" world. In general most students felt, prior to class, that they would not hear very much that was new or exciting. In short they were bored and a little irritated at the thought of a class in ethics.

In order to counter these initial student prejudices, the instructors scheduled ethics to immediately follow a course in management and a class in military leadership. The positioning of the ethics block in the schedule was to enable the instructors to use interdisciplinary examples and to make ethics relevant to real world problems. The Candidates, who

⁶ D. Cook Sutterley and F.F. Donnelly, *Perspectives in Human Development*, (Philadelphia: Lippincott Co., 1973) p. 87.

would become warrant officers upon graduation, were interested in how military ethics influenced leadership and discipline. The Senior Course could see ethical considerations as one element in systems management, and the Advanced Course could relate ethics to their rise in rank and responsibility as they looked forward to promotion.

The next task for the instructors was to define ethics in a manageable way. Webster's definition presented ethics as both a system of reasoning and a body of doctrine: "The science of moral values and duties, the study of ideal human character, actions, and ends. Moral principles, quality, or practice."⁷ Clearly this definition gave a lot of latitude. Since the study of ethics was allotted only four hours at Ft. Rucker, a narrower concept was desirable.

Because the chaplain instructors felt awkward about teaching a specific body of doctrine such as medical or legal ethics and since religious ethics were not suitable for a pluralistic, mandatory class, the best definition to follow was one which could be related to leadership and management. Therefore ethics became "a study of moral values, duties, actions, and ends which sensitizes the leader to one critical category of evaluating effective leadership."

With this definition in mind, the instructors turned to the boundaries imposed by the classroom environment. All of the classes at Ft. Rucker contained at least 25 and sometimes as many as 60 students. There was no time or facility for small group discussion. The class would have to be taught using a lecture-conference method, audio-visuals, large group discussion, and practical exercises.

The terminal learning objectives were crucial. If the instructors wanted to teach prescriptive ethics indicating how a warrant officer *should* behave, they ran the danger of losing the interest of the Advanced Course. If they chose to teach descriptive ethics, indicating how human beings sometimes *do* behave under certain conditions, the course might be a rather sterile exercise for the Candidates who were looking for some universal ethical principles which could be used by leaders.⁸ A lesson plan was accordingly drawn up which described various ethical behaviors and then used case studies to lead the students toward a statement of their own values.

The ideal learning objective, which was envisioned but never completely achieved at Ft. Rucker, concentrated on involving the cognitive, effective, and psychomotor domains in the taxonomy of educational objectives.⁹ Given a lecture on three classical methods of ethical analysis

⁷ Webster's *New Collegiate Dictionary*, (Springfield, Mass.: G. and C. Merriam Co., 1957), p. 283.

⁸ Jacques P. Thiroux, *Op cit.*, p. 3.

⁹ George A. Beauchamp, *Curriculum Theory* (Wilmette, Ill.: The Kagg Press, 1975) p. 91 and David R. Krathwohl, Benjamin S. Bloom, and Bertram B. Masia, *A Taxonomy of Educational Objectives, Handbook II: Affective Domain* (New York: David McKay Co., 1964) pp. 176-185.

and a discussion of Lawrence Kohlberg's six stages of moral development, the student should have been able to analyze a case study which poses an ethical dilemma, identify and relate three possible solutions to the dilemma, and choose one solution to defend in classroom discussion. The student should have been able to distinguish what stage of moral development according to Kohlberg his preferred solution reflected. This learning objective was tested practically in all three of the classes at Ft. Rucker with interesting results. Given a choice between bombing a school full of children which was a suspected enemy observation post or refusing to accept the mission and thus jeopardizing the safety of their own unit, a large majority of Candidates, Advanced Courses, and Senior Course students chose to accept the mission. In open class debate, however, those who flew the mission claimed that their stage of moral development reflected just as much attention to universal ethical principles (Kohlberg's Stage VI) as did those who refused to go on the grounds that they were protecting the lives of their comrades in arms who might be more numerous than 150 children in a schoolhouse! Obviously some members of the class had quickly learned to rationalize conduct by defining Kohlberg's Stages in their own terms.

Ultimately three separate lesson plans were written to match the interests and levels of experience of the three classes of warrant officers. The introduction to all three emphasized the necessity for a standard of ethics in a professional organization whether it be medical, legal, ecclesiastical or military in nature. The value of ethics for upholding the ideals of the U.S. Constitution and maintaining the support of the civilian press and population was stressed for the military officer.

At this point in the first hour the three lesson plans diverged. The Candidates watched a videotape of General Douglas MacArthur's "Duty, Honor, Country" speech at West Point in 1962 and then discussed what their ideal ethical problems were as they participated in the Candidate program at Ft. Rucker. Since the Candidates operated under an honor system somewhat similar to that of the Military Academy, they could identify with General MacArthur's speech and appreciate his sentiments although some noticed that MacArthur personally was not as aloof from political debate as his speech seemed to suggest an ideal soldier should be.

The more cynical Advanced Course, the "angry young men" of the questionnaire, were exposed to Col. James Breen's excellent videotape from the U.S. Army War College entitled "My Lai, A Tragedy." They were asked to watch the film not as an indictment of Army performance in Vietnam but as an example of military mistakes which gave the enemy an enormous propaganda weapon. After they viewed the film they were given a copy of the Viet Cong Code of Conduct and asked to consider the impact of that instrument as an ethical appeal to the Vietnamese who witnessed incidents like the My Lai operation. With this

introduction few Advanced Course students could dismiss ethics as an unimportant study for effective leadership and military management.

The Senior Course, while very interested in ethics from an organizational systems perspective, were least interested in analyzing their own ethical values. They were more attuned to the lessons from the Drisko, War College, and Ft. Carson studies of operational ethics in the Army and wanted to study those questionnaires in detail.

All three groups were given case studies to discuss along the Kohlberg model. The purpose of the studies was to create dissatisfaction with present knowledge of "the good," to expose the members of the class to cognitive conflict or disagreement with their peers, and to consider various levels of moral argument which could be applied to the ethical situations.¹⁰ Since time was a critical factor, the instructors were under a good deal of pressure to moderate and summarize the discussions effectively.

At times of course the discussions deadlocked as the students defended their respective positions. Since teaching methods of analysis rather than changing behavior was the objective of the class, the instructors would frequently use four questions to stimulate agreement on basic values:

1. What is the best result I could desire given an ethical dilemma?
2. Is this result a just solution?
3. What are the constraints which prevent this result from occurring?
4. What can a leader do to modify these constraints?

As the students struggled to answer these questions in case study situations the instructors tried to keep the focus on their responsibility for leadership.

Obviously no one instructor can design a lesson plan which would be equally applicable to all students or to all situations. The Candidates' prime interest was in finding appropriate role models for ethical behavior so that they could imitate a successful leadership style. The Advanced Course students searched for competence in the instructor and in the material to match their own quest for excellence in performance. The Senior Course wanted to improve the system as part of their legacy to the Army as they looked more closely at retirement. All classes could see some ethical "universals", but these were always relative to their time and setting and therefore always subject to future revision. Given such a wide range of interests, the instructors were compelled to treat each class as a unique entity somewhat different from every other.

¹⁰ Lawrence Kohlberg, "Education for Justice" as cited in N.F. and T.R. Sizer, *Moral Education* (Cambridge, Mass: Harvard University Press, 1970), p. 82.

Can a psychological development model, then, be applied to and facilitate the teaching of ethics? In the 4th century B.C., Plato, the famous disciple of Socrates, wrote in the *Republic* (VII, 539):

Then, if you do not want to be sorry for those pupils of yours who have reached the age of thirty, you must be very careful how you introduce them to such discussions. You must have seen how youngsters, when they get their first taste of it, treat argument as a form of sport solely for the purposes of contradiction. When someone has proved them wrong, they copy his methods to confute others, delighting like puppies in tugging and tearing at anyone who comes near them. And so, after a long course of proving others wrong and being proved wrong themselves, they rush to the conclusion that all they once believed is false; and the result is that in the eyes of the world, they discredit, not themselves only, but the whole business of philosophy.¹¹

To which Aristotle added in *The Nichomachean Ethics*:

So too, if it be asked why a boy can become a mathematician but not a philosopher nor a natural scientist, the answer doubtless is that mathematics is concerned with abstractions, whereas the first principles of philosophy and natural science are built up from experience. . .¹²

Yet both Plato and Aristotle realized that the passionate young, appropriately inspired by a wise instructor, can ultimately exchange anger and rebellion for enthusiasm and wisdom. That is why the modern instructor, standing in the light not only of philosophy but also of psychology, must take his job seriously indeed.¹³

¹¹ Francis M. Cornford, *The Republic of Plato* (New York: Oxford University Press, 1962), p. 261.

¹² Philip Wheelwright, *Aristotle* (New York: The Odyssey Press, 1957), p. 229.

¹³ In writing this paper I was reminded of the famous story of Oedipus and the Sphinx. The Sphinx, a creature with the head of a woman, the body of a lion, the wings of an eagle, and the tail of a serpent, devoured each traveller near Thebes who was unable to tell what creature walked on four legs in the morning, two in the afternoon, and three in the evening. She destroyed herself when Oedipus answered "man." I hope by acknowledging the stages of human growth we may proceed more confidently toward teaching ethics and allow at least some ethical confusion, in whatever form it may appear, to disappear.

The Military Chaplain as Bioethicist

Chaplain (MAJ) James L. Travis, III

The intersection of medico-technology with the military structure poses new and problematic issues for the military chaplain. For the past decade the civilian health-care sector has struggled with certain life/health issues which increasingly have been assigned moral dimensions. Further, there has been the growing recognition that these issues spring in part from technological advances in medicine. As an example consider the advent of hemodialysis in the early 60's. At that point, end-stage renal failure was no longer a sure death, *if* the person had access to dialysis. The question then rose, in light of limited resources: "Who are selected to go on dialysis (and live)?" The flip side of that was the question as to who would not have access (and die). Since 1973 that issue largely has been resolved with many more dialysis resources available and with government subsidy. But for a time it was an agonizing process to decide who lived and who died. Health-care personnel, clergy and lay persons often formed committees to make such "moral" decisions.

That bind may be translated into the military sector in the following possibility. Current combat scenarios entertain the prospect of a short-term (60–90 days), limited nuclear land war, with a heavy casualty rate.¹ Further, with our sophisticated medical technology we can now intervene with extraordinary life-saving measures and "salvage" trauma victims who, a few years ago, would have died soon after injury. The problem could likely arise, in light of the above scenario, that even after triaging the injured, there may still be more "salvageable" than we have resources for.

Consider the following hypothetical case situation. You are the

¹ This information was given in an address by Chaplain (BG) Herman Norton at a chaplains training conference directed by the 121st ARCOM, Birmingham, Alabama, January 25, 1980.



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chaplain for a Combat Support Hospital receiving the injured from a combat zone. The commanding officer (a surgeon) calls for you and says:

Chaplain, I'm in a real bind. We've got more patients than we are able to take care of. Even after we've sorted the casualties out into the "expectant" category [those who will die no matter what is done for them] and the minimally wounded [those who will likely survive without immediate massive intervention], there still are more than we can handle. To be more specific, it comes down to a choice among five soldiers. Right now, while it will still do some good, we can only provide surgery for four of them. I've got to decide who dies. And when I make that decision I want to be sure that I'm doing so on the right basis. The fact is, none of these men will be back in combat. The group is a mix of officers and enlisted, but I can't let that enter my decision. In all the confusion of the medivac we don't know who got here first. To top it off, with their massive injuries (several badly burned) we can't medically predict who is more likely to make it. The only thing I've been able to come up with is that one of the group is single. The others all have wives and children. That may be the deciding factor, but I'm not comfortable with that. *Can you help me?*

How would you as a chaplain respond? Would you decline the role being thrust upon you in some notion that you have nothing to offer? Would you attempt to make the decision for the CO? Would you suggest that you only could be a support person for him, listening to him, praying for him, as he makes the decision?

As a CPE supervisor who has worked with civilian and military clergy struggling with their roles and as a Reserve Component chaplain in a Combat Support Hospital, I can imagine clergy opting for any of those possible stances. Obviously, some have more merit than others. However, I am suggesting another response, one which assists the CO to make his own decision by raising questions and helping to evaluate the consistency and integrity of the moral component in the decision. This is the role of the military chaplain as "bioethicist."²

As long as 25 years ago persons have been concerned with the conflicted role of the military chaplain.³ Role conflict has been an issue among clergy in all settings, but to vest a religious specialist in the uniform of the military poses even greater strain. The chaplain, an officer designated, unlike other officers, to hold "rank without command," has had to devote considerable energy to legitimate his/her place in the military structure. This struggle has often focused on the role(s) of the chaplain. Without detailing this struggle, suffice it to say here that one of the roles roundly rejected has been that of "moral marine," *i.e.*, one who

² "Bioethics" is a term reportedly invented by Van Rensselaer Potter, a biologist who has conducted cancer research throughout his career. He defined bioethics as a "science of survival . . . built on the science of biology and enlarged beyond the traditional boundaries to include the most essential elements of the social sciences and the humanities . . ." Potter, *Bioethics: Bridge to The Future* (Englewood Cliffs, New Jersey: Prentice-Hall, 1971), pp. 1-2. The use of the term, bioethicist, will be clarified in the remainder of this paper.

³ Waldo W. Burchard, "Role Conflict of Military Chaplains," *American Sociological Review*, Volume XIX, No. 5 (October, 1954), pp. 528-535.

polices the moral behavior of the soldiers and, if he/she cannot make them be good, at least set a shining example of virtuous behavior. As a part of this rejected role any approach related to a declaration of the rights and wrongs within the military structure has been avoided. The prophetic stance has not been a popular one.

Such a role should be rejected if in fact it involves a moralistic, judgmental approach to human behavior. But if it implies that the chaplain, as a means of finding his/her place in the structure, fails to enter into "moral" decisions, *i.e.*, those related to fundamental values in life and death, then the proverbial baby has been discarded with the proverbial bath water. Chief of Chaplains (MG) Kermit Johnson, in a paper on "Ethics in the Military" makes this telling point:

I have reluctantly and tentatively concluded that as chaplains we are mainly interested in being pastors and priests to individual persons and small groups. Realistically we are not prophets to the institution, but at best, and only occasionally, do we engage in prophetic acts.⁴

Chaplain Johnson's observation bears out another dimension of the role struggle in military chaplains, *viz.*, the avid appropriation of training in and implementation of counseling and group work. During the past 10 years the experiential approach of Clinical Pastoral Education has provided a major avenue for activating this role.

This paper is not to suggest that the role of counselor be discarded. Rather it is to strongly recommend that military chaplains consider another role dimension as a part of their total ministry. That is the role of "bioethicist." Now that may appear to be a formidable term. In this paper it simply means that the chaplain will function as an ethicist—assisting in examining moral issues and decision-making—with specific reference to those quality-of-life situations involving the meaning of life and death, health and disease/injury, rights of persons in life and death, etc.

Chaplain Johnson suggested in his paper that the chaplain and the commander serve as an "ethical team."⁵ His reference is broader than what I'm proposing but there is a generally close fit between the two suggestions. He suggests that this collaborative effort in examining moral issues "normalizes looking at decisions and actions to assess their ethical impact."⁶ In other words, it places the role of the chaplain as ethicist in an integral, imbedded position in his/her total ministry in the military structure. I concur with that with specific reference to bioethical issues.

Further, it should not be hastily concluded that this means that the chaplain must become proficient in "an esoteric body of knowledge that only a few specialists can really comprehend,"⁷ if he/she is to function

⁴ Kermit Johnson, "Ethics in the Military," unpublished manuscript, n.d., p. 9.

⁵ *Ibid.*, p. 16

⁶ *Ibid.*

⁷ K. Danner Clouser, "Medical Ethics: Some Uses, Abuses, and Limitations," *The New England Journal of Medicine*, Volume CCXCIII, No. 8 (August 21, 1975), p. 385.

in this role. To be sure some study of and reflection on part of the increasing material in this area will be of value to the chaplain.⁸ But primarily this role can grow out of two long-standing and important dimensions of the military chaplain's heritage. To more fully appreciate and exploit these dimensions will enable any chaplain to engage in ethical analysis and decision-making without having to be a specialist in the field. We turn now to examine these two dimensions.

The first of these dimensions is indicated in the biblical/theological concept of *prophet*. It has been concluded that this aspect of the clergy role has not received much attention in the military chaplaincy.⁹ It may be that it is often construed as "telling off" the powers that be or in some way criticizing the structure. What I suggest is that the prophetic role has a deeper meaning. The Old Testament prophets were spokesmen who could "articulate the meaning of an eternal order" ¹⁰ They disclosed the "moral crisis" to which others gave little heed. The prophets sensed the "spiritual importance and moral urgency of the present."¹¹ They kept before the people and powers the basic questions of life and death, of morality and integrity. Jesus followed in this tradition.¹² He did not primarily rebuke people in an attempt to force them to be good. Rather he asked those questions which drove the individual back into himself/herself and his/her deepest values for the answers of life. A prime example of this was the occasion on which a lawyer asked him: "Teacher, what shall I do to inherit eternal life?"¹³ Jesus' response was in turn a question: "What is written in the [your?] law? How do you read [interpret it?]"

To activate the prophetic role in the chaplain's theological heritage will provide the methodological basis on which to implement the role of bioethicist in the military structure. And, as in Jesus' case, it does not mean that we necessarily impose our own values onto a situation. Rather we start with making explicit those values imbedded in the situation.¹⁴

A second dimension to be exploited in laying a foundation for doing ethics in the military is indicated in the sociological concept of the "stranger." Larry Churchill picks up this concept from sociologist Ed-

⁸ With the proliferation of material in the field of medical ethics (often used interchangeably with the term, "bioethics"), I would suggest that the military chaplain become familiar with one particular journal which more than any other resource would provide a manageable entree into this field. This journal is the *Hastings Center Report*, published bi-monthly by the Institute of Society, Ethics, and the Life Sciences, 360 Broadway, Hasting-on-Hudson, New York, 10706.

⁹ Johnson, *op. cit.*, p. 9.

¹⁰ R.B.Y. Scott, *The Relevance of the Prophets* (New York: The McMillan Company, 1954), p. 13.

¹¹ *Ibid.*, p. 12.

¹² John Wick Bowman, *The Intention of Jesus* (Philadelphia: The Westminster Press, 1943), p. 42.

¹³ Luke 10:25 (quotes from the New Testament taken from the Revised Standard Version, 1952).

¹⁴ Luke 10:27-28.

ward Tiryakian and applies it to the ethicist in professional education.¹⁵ The application can also be made with an astonishingly close fit to the military chaplain. To be sure the chaplain has long struggled to become an accepted part of the structure, and with a measure of success.¹⁶ But basically the hiatus still exists. The chaplain will always be on the periphery of the military establishment. He/she will always be a kind of "stranger," in the sense detailed by Churchill.

. . . strangers are those who are not grounded in a group's traditional political . . . structures; lacking such grounding, they have more mobility than the members of a group. To be a stranger is also to be unfamiliar in the taken-for-granted world of everyday life . . . Above all, the stranger is one who lacks a precise territoriality; *the stranger does not belong*.¹⁷

The military chaplain may indeed exploit his/her peripheral place in the structure to become one who questions what otherwise is ignored or taken for granted in moral issues. As Churchill points out, "What makes the ethicist truly a stranger is his advocacy for *normative inquiry*."¹⁸ In other words he/she asks what is the *right* thing to do in this situation, not what is politically or militarily expedient, or what is practical or what is easy. Because the chaplain is not altogether an "insider" he/she may be able to articulate a constructively critical approach to ethical dilemmas.

What I have suggested is that in the military chaplain's theological and sociological heritages lie the bases on which to shape the role of bioethicist. Now let us consider the specific tasks of the chaplain as he/she functions in this role. To do so, reference will be made to the scenario at the beginning of this paper.

One of the first tasks in this role is, in Henry Aiken's terms, to distinguish the levels of moral discourse.¹⁹ By this is meant that one differentiates among the levels of (1) emotional response, (2) acting out of some moral code, or, (3) trying to evaluate the priority of moral values when there is a conflict. The latter level is the domain of ethics proper. Sometimes the term "moral" and "ethical" are used interchangeably.²⁰ To do so confuses the task of the ethicist. At the former level one would tell an individual what is right or wrong. At the latter level one would tell an individual how to go about *deciding* what is right or wrong. To apply

¹⁵Larry R. Churchill, "The Ethicist in Professional Education," *The Hastings Center Report*, Volume VIII, No. 6 (December, 1978), pp. 13-15.

¹⁶Johnson, *op. cit.*, pp. 7-8.

¹⁷Churchill, *op. cit.*, p. 14 (emphasis added).

¹⁸*Ibid.*, p. 15.

¹⁹Henry D. Aiken, *Reason and Conduct: New Bearings in Moral Philosophy* (New York: Alfred A. Knopf, 1962), pp. 65-87.

²⁰In Kermit Johnson's paper referred to above, he uses the phrase, "ethical judgments." The context of that statement indicates that he really means "moral judgments." Johnson, *op. cit.*, p. 17. To clarify the distinction between "ethical" and "moral," see Aiken, *op. cit.*, pp. 220-226.

this to our scenario the chaplain may resist the pressure of his CO simply to tell him what choice the chaplain thinks ought to be made. Instead he may help the surgeon think out some basis for making the choice that could be applied to other situations. This would avoid the *ad hoc* manner of making decisions, the principles of which may vary from time to time depending on expediency, the feelings of the CO, etc.

For example, in this scenario the CO may be a dedicated family man and make the decision to provide the life-saving resources for those injured persons with families, eliminating the single men. It would be important for the chaplain to help him determine whether this decision was primarily an emotional one (at what Aiken calls the "expressive" level) or based on some substantial moral code of what was the right way to choose (the "moral" level). In assisting with this analysis the chaplain would be functioning at the "ethical" level, *i.e.*, evaluating the priority of basic values when there is a conflict.

A second task in the role of bioethicist is what K. Danner Clouser terms "structuring the issues."²¹ That is, one teases out the "morally relevant strands of a complex situation." In the case of our scenario it would be to spell out the moral values which are operative. For example, one value would be that a husband and father is needed for the support and care of his wife and children. They need him. Another value would be that each person, regardless of status or social role, has the right to life. Suppose the CO says to the chaplain:

I think I'll decide on the basis of who has a family for which he is responsible. That means the single guy will be left out. I'm sorry, but he is just not as important to society as those are who must care for their families. I just hope I'm not being influenced too much by my feelings about my own family.

The chaplain may then respond:

If that's the basis for your choice you are in fact equating the worth of any individual with his social role. Also you are assuming that to save the family men means that they will then take proper care of their families. Or, to put it another way, the wife and children will suffer disastrous consequences if their husband and father doesn't return [this, by the way, is a form of the classic utilitarian argument]. Colonel, in view of some uncertainty on your part, have you considered another basis for choosing, say, some form of random selection?

The CO may vehemently react:

You mean something like rolling dice to see who gets left out? That kind of gambling with human life just goes against my grain! After all, we are rational human beings who ought to be able to make some rational decision about this, not leave it up to chance.

The chaplain may go on to point out that randomness as a moral principle may warrant serious consideration. It need not be viewed as

²¹ Clouser, *loc. cit.*

merely irrational gambling with human life. Instead, in a crisis such as this one it could preserve "a significant degree of *personal dignity* by, providing *equality* of opportunity."²² As James F. Childress points out:

The individual's personal and transcendent dignity, which on the utilitarian approach would be submerged in this social role and function, can be protected and witnessed to by a recognition of his equal right to be saved.²³

Regardless of which basis on which the surgeon made the decision—and it would not necessarily be the place of the chaplain as bioethicist to insist on one or the other—it is likely that there would be more of a sense of integrity and reassurance that the significant alternatives had been considered and evaluated. Further, it would help establish a framework within which to make other decisions with moral implications.

The scenario utilized in this paper may appear extreme, yet it points to increasingly difficult moral decisions growing out of medico-technological advances as these are implemented in the military. There are numerous other issues, *e.g.*, a patient's right to be intentional about his/her death, the question of when is death, and many others. The role of the chaplain as bioethicist may be one of the more demanding roles in the near future.

²²James F. Childress, "Who Shall Live When Not All Shall Live?" in *Ethics in Medicine: Historical Perspectives and Contemporary Concerns*, S. J. Reiser, A. J. Dyck, and W. J. Curran, eds. (Cambridge, Massachusetts: The MIT Press, 1977), p. 623.

²³*Ibid.*

In Search of Faith Alive

Chaplain (LTC) William F. Peterson

This is a personal story in verse. It is my story. It is my own personal theology. While I was doing supervisory training in the San Francisco Bay area a year and a half ago, I was challenged. I was asked to comment on where I saw my ministry at that point in time. The people in the story were and are important individuals in my story then and now. They were in training with me. Occasionally I reread my story which I call "My Theology of CPE." It still feels good. It still feels authentic.

I have chosen you, you have not chosen me.

Why me?

Do I hear a complaint?

Me?

Is that a put down?

Do you know who you're getting? What you're getting?

Sounds like a put down.

Some days I wish you would leave me alone.

Do I hear- - -complaint.

I feel sterile tonight. I don't feel like the chosen.

Then you come along and remind me of the times

When I felt chosen. Holding the hand of a stroke victim.

What was she feeling? Was she feeling?

God's grace. And she kissed my hand before I left the room.

Like the Hound of Heaven you came after me.

I wasn't aware of the hunger I felt in my heart.

An emptiness. You were.

You took the initiative. You always do.

How many times have you done it. And I didn't hear you.

No time, lots of time. Too busy. Didn't want to.



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Then the day came in my life. I was aware of the hunger,
In my heart. I didn't enjoy feeling empty, feeling heavy.
One day I stopped (I'd had it). I turned around.
You were there. You looked pretty good. I wanted you.
You wanted me. We just clicked.
What did somebody out there say? Prove it?
Prove Love.

Let's have a hug Lord. Then I'll go and inspect
the field I just bought. Or was it a pair of oxen.
No, it was the reason that I just married.
I'll be back.

What? Oh! Don't try to fit you into my plans.
Fit me into your plans.
Yes, I remember what you said. "Consider the lillies of the
field. Don't worry about where you will sleep, what you will
wear or eat. Your Heavenly Father will take care of that.
Now that takes Faith. What- - -that's what this is all about.
cuz I Love you."

So this is what prayer is.

* * * *

Hey- - -where are you? It's one of those times I feel
isolated. The lights went out. It's dark here.
It's lonely. Damn, there is no turning back.
I made the investment. Humm Makes me wonder?
"I will ask my Father and He will give another helper,
the Spirit of Truth to stay with you forever.
You know him because he remains with you and lives
in you."

Oh, good, you're back, I've missed you.

I ask myself, "How do I know if this is the real thing?"
Coke is, but is my Faith?

It's Verbatim time, you say. Let's check out our
relationship to see if it's the real thing.
Time check-out: Have we grown together? How is the
fervor doing? Sometimes strong, sometimes weak,
but still there. Ah, sweet mystery of life. Does
it still feel good?
Reality check-out: What's going on with me. People.
I am more aware of them. I care. I care more. The
world even looks better. Even the cat looks better.
Hey Lord, create in me a loving and listening heart.
OK, I'll try it on.

It feels good.

Will it feel good tomorrow?

Well, I didn't go to the farm, the oxen, the wife.

I let go. I took the leap, made the plunge.

What do I do with this . . . this Faith? With You?

I have three choices, you say. This I-Thou can grow. Hmmm.

Keep a distant connection. Just drop it.

It does feel good.

I guess I want it to grow.

Yeah, whatever it is, I want to keep it.

What do you mean, We need to keep a constant

IPR between the two of us. Our words and actions must be congruent. Come from the gut. "I firmly resolve with the help of Thy grace to confess my sins, to do penance and make amends for my life"—just won't make it. You don't hear my guts.

What, I can be angry at you and admit it? Be frustrated with you?

There will always be crisis with me—big and small.

And I don't have to say, "Thy Will Be Done."

It's OK for me to feel "Oh damn." "goddam."

I can say "I need a hug, cuz I hurt" or "let's hug"

What's that- - -it's there. Work on it.

Process it.

It's real. What did the Velveteen Rabbit say,

"Once you are real, you can't be ugly, except to people who don't understand."

* * * *

He touched me and suddenly nothing is the same.

"Who touched my clothes?" The disciples were amazed.

"You see the crowd pressing upon you and you ask,

'Who touched you'—The woman."

"My daughter—your faith has saved you."

My response to Him. My touch. My openness. My

willingness to listen to Him, to Hiroshi, to Sharon, to Ken, to Jim, to Tacheshi, to the patient in 424W.

I feel healing. I can see new insights. New desires.

I remember. I remember mistakes.

The only real mistake is the one from which I learn nothing.

Memories of kindnesses, tendernesses, forgivenesses.

Say that again, Lord.

I Love You, I am with you, I am counting on you.
Lesson, for today: Faith

* * * *

What's that? There will be struggles between the
two of us. Never. I will never doubt your Love for
me. I will always feel a personal security with you.
I will always trust you. Likewise the same goes
for me, Lord.
"Before the cock crows thrice, you will betray me."
Never say always, never say never.
'Nother lesson: Forgiveness.

* * * *

You people in this room. You really accept me?
Peterson, with all his vacillation and ambivalences.
Acceptance is OK, but how can you understand how
I feel. How can you know how it hurts?
OOPs.
I do remember your tears, Sharon. I do remember
hearing your hurts, Ken. Your struggles, Jim.
Hiroshi, It hurt for you last Wednesday. Tacheshi, when
your ears turn red, I bet it hurts.
Who else passed through the darkness of night?
What's that, "Where 2 or 3 are gathered in My Name,
I am there also."

Well, I'll be. You are Love. You love me as I am.
What did the ACTS say "God is not far from anyone."
The lillies of the field. The sparrows. And if they
are worth so much to the Father, My God, what am I
worth.

I have been sitting here, thinking, inspiring, writing, Lord.
You know, before I come home and receive your
tender greeting- -Shalom, I guess I better do
something for our relationship. I gotta make another
response. I gotta give some of us away. I gotta
pass on this faith by living your words.
"When I was hungry, You gave me to eat, sick, you
came and visited me. When I was in the prison
of my heart, you comforted me. As long as you did it
to the least of my brethren."
Then I can come home. My search and my discovery will meet.
Shalom.

Stress: Friend Or Foe?

Chaplain (MAJ) Melvin L. Rogers

Stress is an undeniable reality of life. It's "an applied force or system of forces that tends to strain or deform a body," says physics. The weakest point of a building, a chain, a bridge or even a human body can be broken by stress, and thus damage or destroy the whole. "Stress in any part of our lives affects all other parts."¹ What affects the physical being of a person also affects the emotions, and vice versa.

If too much stress is applied to our lives, or if a storm lashes too strongly against the tree of our being, and if we are too rigid, we may break beyond repair.²

In order to deal with stress we need to understand it. "Everybody has it, everybody talks about it, yet, few people have taken the trouble to find out what stress really is."³ For many people stress has been identified erroneously with its causes: effort, fatigue, pain, fear, tension, or even distress. Dr. Hans Selye calls these "stress-producing factors."

The stress-producing factors—technically called *stressors*—are different, yet they all elicit essentially the same biological stress response. This distinction between stressor and stress was perhaps the first important step in the scientific analysis of that most common biological phenomenon that we all know only too well from personal experience.⁴

Numerous sources have poorly defined stress as nervous tension, anxiety, a syndrome . . . the list is long. Selye presents a definition of stress as "the state manifested by a specific syndrome which consists of all the nonspecifically induced changes within a biological system."⁵

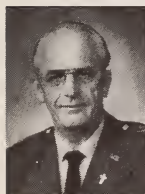
¹ Don Osgood, *Pressure Points* (Chappaqua: Christian Herald Books, 1978), p. 8.

² Mary Ella Stuart, *To Bend Without Breaking* (Nashville: Abindgon, 1977), p. 14.

³ Hans Selye, *Stress Without Distress* (New York: The New American Library, Inc., 1975), p. 11.

⁴ *Ibid*, p. 13

⁵ *Ibid*, p. 14.



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In other words, in addition to their specific action, all agents to which we are exposed also produce a non-specific increase in the need to perform adaptive functions and thereby to re-establish normalcy. This is independent of the specific activity that caused the rise in requirements. The nonspecific demand for activity as such is the essence of stress.⁶

When it comes to stress, it really doesn't make any difference whether the situation we encounter is pleasant or unpleasant. What is important is the compelling force of the demand for readjusting or adapting. "It has taken medicine a long time to accept the existence of such a stereotyped response."⁷

We are wrong to consider stress as always being harmful and therefore bad. In fact, what causes stress on one person may have little or no effect on another. What we experienced in the past, heredity, our goals in life and our resources for encountering life are essentially responsible for these differences. "Other factors are the physical condition of the body systems at the time of the stress and the number of concurrent stressors already in the play."⁸

Our reserves of adaptation energy could be compared to an inherited fortune from which we can make withdrawals; but there is no proof that we can also make additional deposits. We can squander our adaptability recklessly, "burning the candle at both ends," or we can learn to make this valuable resource last long, by using it wisely and sparingly, only for things that are worthwhile and cause least distress.⁹

We ought to heed these words by taking intelligent, meaningful interventions which will allow efficient use of "adaptation energy."

"Good Stress" Is Necessary

Without stress life would be meaningless, for stress is caused by a warm embrace, meeting new people, getting a surprise package, and a multitude of everyday occurrences.¹⁰

A certain amount of "good stress" is necessary in order to challenge us to find different ways of confronting and solving problems. "A life completely tranquil and approving would stagnate from its immobility."¹¹ Or, as Selye says, "Complete freedom from stress is death."¹²

We could liken good stress to our sensitivity to pain. If we were unable to feel pain we would be in constant danger. If we were unable to experience stress, we would be unable to resist any force that would exploit us. To experience stress means to be alive.

⁶ *Ibid.*, p. 15.

⁷ *Ibid.*, p. 16.

⁸ Lee Ann Gough, "Stress and Nursing Practice" (paper presented to the University of Missouri-Columbia School of Nursing, Columbia, Mo., Oct. 18, 1978), p. 3.

⁹ Selye, *Without Distress*, p. 28.

¹⁰ Gough, "Nursing Practice," p. 2.

¹¹ Stuart, *To Bend*, p. 59.

¹² Selye, *Without Distress*, p. 20.

Even while fully relaxed and asleep, you are under some stress. Your heart must continue to pump blood, your intestines to digest last night's dinner, and your muscles to move your chest for respiration.¹³

Good stress is not necessarily distress, yet there may be instances where distress may be necessary.

The average citizen would suffer just as much from the boredom of purposeless subsistence as from the inevitable fatigue created by the constant compulsive pursuit of perfection; in other words, the majority equally dislike a lack of stress and an excess of it.¹⁴

“Bad Stress” is Distress

“When fear exceeds the limit of objectivity, or when it is without an object, it then becomes anxiety.”¹⁵ Anxiety in this case would be a stressor creating distress about future uncertainties. Again, to be alive means that we are going to experience distress.

Within the *persona* of outward success the deeper struggles of personality are won and lost. Personal crises, frustrations, and failures may seem petty to the onlooker; but they are decisive issues of greatest consequence to the one who is living through them. These dynamic motives of personal desire and defeat bear a harvest of interpersonal rivalry, family discord and divorce, industrial strife, delinquency and crime, war and exploitation, psychosomatic illness, despair and suicide.¹⁶

“Bad stress” is stress out of control, a threat to a person's happiness, health, safety, self-esteem, and mental equilibrium. “Only when stress is allowed to become excessive does it give rise to strain and sickness.”¹⁷ Excessive distress is definitely damaging and harmful, especially if the person cannot cope with it through readjustment or adaptation. During a seminar on trauma and stress, Dr. Alan D. Davidson, a psychologist from San Diego, California, referred to the crash of the Boeing 727 jet airliner and the Cessna 172 which occurred in September, 1978, over San Diego. In all, one-hundred and thirty-five passengers and crew aboard the Pacific Southwest Airlines jet, seven people on the ground and two in the Cessna were killed instantly. Dr. Davidson and other San Diego psychologists worked with the police officers to help them overcome the bad stress they had experienced. It was evident that even the most seasoned veteran police officers will experience overwhelming stress reactions following their involvement with major catastrophes. Dr. Davidson related that “uniformly, the officers reported serious sleep disturbances, nightmares, loss of appetite and libido or sex

¹³ *Ibid*, p. 29.

¹⁴ *Ibid*, p. 68.

¹⁵ James Titchener and Maurice Levin, *Surgery As A Human Experience* (New York: Oxford University Press, 1960), p. 55.

¹⁶ Paul E. Johnson, *Psychology of Pastoral Care* (New York: Abingdon, 1953), p. 79.

¹⁷ Donald Norfolk, *The Stress Factor* (New York: Simon and Schuster, 1977), p. 13.

drive, anxiety and in many cases anger and hostility often directed toward inappropriate targets.”

In 1936, Dr. Selye developed the General Adaptation Syndrome (G.A.S.), which is another name for the body’s response to stress. He described three phases:

A. Alarm reaction. The body shows the changes characteristic of the first exposure to a stressor. At the same time, its resistance is diminished and, if the stressor is sufficiently strong (severe burns, extremes of temperature), death may result.

B. Stage of resistance. Resistance ensues if continued exposure to the stressor is compatible with adaptation. The bodily signs characteristic of the alarm reaction have virtually disappeared, and resistance rises above normal.

C. Stage of exhaustion. Following the long-continued exposure to the same stressor, to which the body had become adjusted, eventually adaptation energy is exhausted. The signs of the alarm reaction reappear, but now they are irreversible, and the individual dies.¹⁸

Most people can manage one unpleasant or bad stress at a time.

However, when a whole set of stress factors occurs within too short a given time, zeroing in on the victim, it may be impossible to deal with the overload of stress, and professional help must be sought.¹⁹

Mary Ella Stuart shared many of her distressful situations in a book entitled *To Bend Without Breaking*. She was reared in extreme religious Fundamentalism and “she struggles often with a sense of morbid guilt over many a triviality of conduct that might well have been dropped and forgotten.”²⁰ Because she was the only girl in the family with four brothers she was pressed into being housekeeper and cook for the family, while at the same time trying to keep up her work at school. Her life has been extremely mobile. Of the twenty houses she’s lived in not one claims the title of home. Her first pregnancy aborted, but later she was able to give birth to a healthy child. Her second son, delivered by emergency Caesarean section, became very ill before his first birthday and died in her arms in an ambulance before reaching the hospital.

Three years later I gave birth to a third child, a little girl. But because of the Rh blood factor, which was not fully understood at that time, she died soon after birth.²¹

When her husband and she began discussing the possibilities of adoption a sad train of circumstances followed.

My physical health worsened . . . Overstress! I could have predicted the result if I had known then what I know now.²²

¹⁸Selye, *Without Distress*, p. 27.

¹⁹Stuart, *To Bend*, p. 17.

²⁰*Ibid*, p. 19.

²¹*Ibid*, p. 20.

²²*Ibid*, p. 21.

Mrs. Stuart withdrew into a world of unreality, ending with inevitable breakdown.

Bad Stress Can Cause Psychological Disorders

The danger of behavioral breakdown is ever present whenever the coping ability of a person is not great enough to withstand a particular stress. Such behavioral breakdown, for example, has been seen in many Vietnam veterans.

Charles Figley, a professor of psychology at Purdue University, described the phenomenon as the eruption of long-simmering pressures and memories Studies suggest that up to eighty-five percent of Vietnam combat veterans are troubled by war memories and a sense of "bitterness and resentment over feelings of being used." . . . When Vietnam vets came home, often within days of leaving combat zones, "the only way they could deal with their experiences was with themselves. If they tried to talk to wives or families, they didn't want to know."²³

Similarly, Dr. Davidson related how the San Diego Deputy Police Chief was concerned about possible psychological "time bombs" being activated by the overwhelming stress of the air crash.

The effects of induced stress or distress are cumulative and the human psyche cannot tolerate this pressure indefinitely.

The biological necessity for cyclical completion applies also to controllable human behavior. Blocking the fulfillment of man's natural desires causes as much distress as the forced prolongation and intensification of any activity beyond the desired level. Ignoring this rule leads to frustration, fatigue, and exhaustion which can progress to a mental or physical breakdown.²⁴

Bad Stress Can Cause Physiological Changes

Our organism reacts with the same defense and the same physical preparedness to real physical danger as to a symbol of this danger or to mental danger, *e.g.* by preparing to fight or escape.²⁵

A person's emotions, good or bad, affect his physical being. Often, when a person is under constant emotional distress, or bad stress, his blood pressure will begin to increase. Added to that is a long list of other possible symptoms.

Mental tensions, frustrations, insecurity, and aimlessness are among the most damaging stressors, and psychosomatic studies have shown how often they cause migraine headaches, peptic ulcers, heart attacks, hypertension, mental disease, suicide, or just hopeless unhappiness.²⁶

²³ Editorial, *Miami, Oklahoma New-Record*, Oct. 30, 1979, p. 14.

²⁴ Selye, *Without Distress*, p. 76.

²⁵ Lennart Levi, *Stress* (New York: Liveright Publishing Corp., 1967), p. 67.

²⁶ Selye, *Without Distress*, p. 111. other clergymen, and professionals.

Dr. Thomas Holmes has devised a scale assigning point value to changes, both good and bad, that often affect us.

When enough changes occur during one year to add up to three-hundred, a danger point has been reached . . . eighty percent of the people who exceeded three-hundred became seriously depressed, had heart attacks, or suffered other serious illness.²⁷

During the trauma seminar I attended each participant filled out the scale. The findings among our respective group was in keeping with other clergymen, and professionals.

There is now "considerable evidence" that grief and stress retard the ability to fight disease said Dr. Marvin Stein, chairman of Psychiatry at Mt. Sinai School of Medicine.²⁸

There are certain distinct body changes that occur in the involuntary "fight-or-flight response."

These changes are characterized by increased function in the body's areas essential to life with associated decreased function in non-essential areas. The heart rate and blood pressure are increased which results in increased cardiac output. Peripheral blood supply is shunted to the heart, brain and skeletal muscles. The blood supply to kidneys, digestive tract and other nonessential organs is also reduced. To maintain adequate oxygen supply to tissues, the respiratory depth and rate are increased.²⁹

During the Korean War, the hearts of three-hundred U.S. soldiers who died in combat were carefully examined.

Even though their age averaged in the early twenties, seventy-seven percent had some degree of disease of the coronary arteries. In many instances, the hearts were so severely diseased that the examiners were amazed . . . the strain and tension of the war had proved too much for their arteries.³⁰

In the same vein, there are those who believe that rheumatoid arthritis is a result of an overload of distress.

Each period of stress, especially if it results from frustrating, unsuccessful struggles, leaves some irreversible chemical scars which accumulate to constitute the signs of tissue aging.³¹

Paul J. Kiell and Joseph S. Frelinghuysen refer to a physician's description of a physical process caused by stress:

. . . the adrenal glands make adrenaline, or more accurately, norepinephrine, as a response to psychic changes. While they are doing that, the rest of the body seems to be unable to make a critical polysaccharide called heparin, which is needed to clear the blood of undesirable fat cells

²⁷Stuart, *To Bend*, p. 123.

²⁸Editorial, *Miami, Oklahoma News-Record*, Oct. 28, 1979, p. 1.

²⁹Gough, "Nursing Practice," p. 6.

³⁰Edmund Jacobson, *You Just Relax* (New York: McGraw-Hill Book Co., 1978) p. 34.

³¹Selye, *Without Distress*, p. 93.

that are chemically bound to glycerine as triglycerides. If the fat is not removed, these triglycerides thicken the blood until it becomes like sludge. Now the man is in constant danger of a heart attack from a blockage in a narrowed artery.³²

The evidence of scientific investigation, in other words, validates that a constant overload of stress can cause organism breakdown and eventually death.

Coping With Stress Through Self-Analysis

The first thing we must do in coping with stress is to determine what we want in life. Some professionals emphasize the importance of setting goals for one's life. Obviously, the goals must be realistic and not beyond a person's capability or else the sense of failure would add more stress to one's life. The frustration of failure has a deteriorating effect on one's life, but experiencing success leaves one with comparatively few scars regardless of how intense the required activity was.

In order to determine what we want or can accomplish in life, we must face reality. While that step alone may result in distress, in the long run it results in a more healthy person.

In addition to facing reality and setting attainable goals, we need to identify our behavior and locate the cause or the stressor behind it. Obviously, until we know what or who is causing our distress we will not be able to intervene and change the situation.

People need more than one source of satisfaction and fulfillment in their lives. Each of us would do well to examine our own lives to make certain that we are not dependent on only one source for our fulfillment.³³

There is no life-style which will result in complete happiness for us. If we go through life demanding or expecting perfection we will ever find ourselves changed by perpetual distress.

When we remove those blinders which prevent us from recognizing the true meaning of peace, then we come to recognize peace as not the absence of conflict but rather the ability to cope with it.³⁴

Coping With Stress Through Ventilation

As the body must rid itself of impurities to remain healthy, so the mind, or the human psyche, must rid itself of stressful impurities. During the trauma and survival training I attended, we were exposed to particular distressful situations. We then met in small groups to ventilate our feelings concerning those experiences. We were also advised to write down,

³²Paul J. Kiell and Joseph S. Frelinghuysen, *Keep Your Heart Running* (New York: Winchester Press, 1976), p. 218.

³³William David Brown, *Families Under Stress* (Washington, D.C.: Wycliff Publishing Co., 1977), p. 27.

³⁴Brown, *Families*, p. 144.

during the evening, every feeling we had during the day's activities. Personally, I found such ventilation very helpful in relieving some of the distress.

It is very helpful to have a trusting friend, in whom we have complete confidence and to whom we can freely ventilate our deepest emotional woes. Stress is relieved when we talk to someone, "for talk is an antidote to stress."³⁵

Coping With Stress Through Scientific Relaxation

Alcohol, barbiturates, and sensory pleasures may, for some, provide temporary relief from the suffering of severe stress, but to say they would give the body the relaxation it needs to heal itself is an overstatement.

There are many scientific techniques developed to induce relaxation. The Breathing Relaxation Technique, for instance, is an example of a simple exercise which is based on a systematic application of progressive muscular relaxation.

1. Inhale, slowly and deeply, counting from one to eight.
2. Hold your breath, counting from one to four.
3. Exhale, slowly and completely, counting from one to eight.
4. Hold your breath, counting from one to four.
5. Repeat the cycle from two to ten times.

The endless number of similar exercises demonstrate the fact that one can learn to combat stressful situations through learned relaxation.

What should be remembered here is that what makes us happy, feel calm, relaxed, and at ease is likely to reverse the effects of stress.³⁶

Conclusion

In the twentieth century, changes of greater magnitude have taken place more rapidly than in any preceding century. This fact, coupled with the ever present weaknesses of man, adds to the intensity of stressful situations and we permit ourselves to experience more distress when we maintain illusions that things are as they were.

Of particular significance to clergy is the possible therapeutic role of the church in the time of abundant stress. Whether or not the affect of stress is beneficial or harmful depends greatly on whether one experiences it alone or with a supporting group of people. This is where the church, a congregation of compassionate people, can minister by providing an environment of safety. At the same time, our individual ministries must put people in touch with the reality of God's individual com-

³⁵Osgood, *Pressure Points*, p. 17.

³⁶Herbert Benson, *The Relaxation Response* (New York: The Hearst Corp., 1975), p. 139.

passion for each of his children. When confronted with the question of how to cope with one's problems, Dr. Norman Vincent Peale replied:

There is a text in the Bible that is so powerful it can change your life . . . "If God be for us, who can be against us?" Personalize these words so that they apply directly to you.³⁷

³⁷ Norman Vincent Peale, *Stay Alive All Your Life* (Englewood Cliffs: Prentice Hall, 1957) p. xvi.

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Strategies for Ministry to Asian Americans in the Army Community

Chaplain (CPT) Stephen K. Kim

During the past few years, the *Military Chaplains' Review* has presented several articles concerning the complex problems unique to Asian wives of servicemen. Though these articles analyzed many of the social, psychological and religious problems of Asian wives and their families in the United States, they offered little in the way of specific programs or possible involvement of military communities in the acculturation process for these people. We need more than analysis or the mere surfacing of problems in order to alleviate their difficulties. Various helping agencies, both in and out of the military community, must institute practical programs which address the various and difficult problems these people encounter while adjusting to a new culture.

There are no easy solutions or magic formulas. Nevertheless, chaplains and helping organizations need to apply persistent effort to devise effective programs if we expect this particular minority segment of our population to be able to help themselves and minimize the pains they experience during the acculturation process.

Historically, Asian Americans have suffered an incredible amount of social injustice—the Chinese Exclusion Act of 1880, concentration camps for Japanese Americans during World War II, and, more recently, Vietnamese Americans in a Texas fishing village accused of murdering a white fisherman, even though it was an obvious act of self-defense. By and large, Asian Americans have been a silent minority, and, therefore, have been abused and dehumanized by majority groups in America. They have not acquired their “piece of the pie” like the more vocal minority groups, such as Blacks, and Chicanos. Lemuel Ignacio, a champion of Philippino causes on the West Coast, contends that the United States Government is not only insensitive to Asian American issues but also wants Asian Americans to remain silent. A graphic example can be found



Chaplain Kim, a United Presbyterian Clergyman, just completed the Chaplain Advanced Course at Fort Monmouth, New Jersey. Prior to coming to Fort Monmouth, he was the Coordinator of Asian American Activities at Fort Bliss, Texas, for 3½ years, in addition to other assignments. Chaplain Kim's new assignment is with the 94th Air Defense Group in Germany. He holds a BA degree in Sociology from Goshen College, Goshen, Indiana, M. Div. from the University of Dubuque Theological Seminary in Iowa, and a D. Min. degree from San Francisco Theological Seminary in California.

in government funding. During 1969-71, the Department of Health, Education and Welfare allocated \$32.3 million for various minority causes—not one dollar of this amount went toward Asian American causes. There is an obvious and urgent need for a plan of affirmative action for Asian Americans in the United States.

The US Armed Forces, chiefly the Army, was responsible for bringing more than 100,000 Asian Americans to the United States between 1945-1970. In 1962, 159 American soldiers married women from Korea; in 1974, there were over 4,000 applications for American-Korean marriages.¹ Bok-Lim C. Kim describes the Korean wife's transition into American society:

It involves disintegration of the person's role relationships, loss of social identity, and major shifts in the value system and behavior patterns. It is an upheaval and disequilibrium of catastrophic proportion which can be considered as a crisis.²

Dr. Don Chang Lee, University of Georgia, also emphasizes that Korean wives of U.S. servicemen bear an unbelievable degree of alienation and social injustice in America. My own personal experience in dealing with various problems of Asian American families, while serving in the U.S. Army Chaplaincy during the past ten years, confirms these statements. Frankly, the overall treatment of Asian American wives by most military communities is not much different from the entire country's treatment of the Asian American population.

It is safe to assume that most Army chaplains with some experience have encountered Asian wives and their families at various assignments. Unfortunately, many in our Branch are ill-prepared to deal with their cries for help and are, therefore, unable to carry out meaningful counseling for their complex problems.

The above is true, of course, not only of chaplains but also of other helping professionals, such as social workers, psychologists, and attorneys in the military service. Nevertheless, at most major installations, we continue to see more and more Asian Americans and, more often than not, they are riddled with problems as a result of living in an alien culture. The monthly Army magazine, *Soldiers*, featured a major article on "Foreign Born Wives" in November, 1979, which accurately described some of their major problems, particularly in regard to those with Asian backgrounds. The article contends that most foreign-born wives must go through a severe process of adjustment once they arrive in the United States. Many of these marriages flounder during the initial adjustment period; besides the normal adjustment to married life, these

¹ Bascom W. Ratliff, and others, "Intercultural marriage: the Korean-American experience," *Social Casework* 59 (April 1978): 221 (See reprint, *Military Chaplains' Review*, Summer '79, p. 87).

² Bok-Lim C. Kim, "An Appraisal of Korean Immigrant Service Needs," *Social Casework* 57 (March 1976): 139-48.

wives must cope also with language barriers, financial problems, cultural shock, etc.

The point is that here lies a great opportunity for ministry. From a Biblical or theological standpoint we all agree there is no respecter of persons in the sight of God. God's plan of salvation is for all people.

I now realize that it is true that God treats all men on the same basis. Whoever fears Him and does what is right is acceptable to Him, no matter what race he belongs to. (Acts 10:34-35, TEV)

This is the day of "Liberation Theology" in many quarters of Christendom. Asian American ministers are adding their voices to the cries for social justice and the elimination of oppression. The sincere practice of liberation theology, in the military context, could greatly enhance the lives of Asians and their families in this country and help them in their efforts to become acculturated to the American way of life. More often than not, Asian wives are alienated from the mainstream of military communities simply because they have not been free to develop and grow psychologically of sociologically.

In the Christian context, no one is free unless everyone is free. We are obligated by our faith to design our ministry in the Army so we can enable Asian Americans to be free and to live their lives as fully as God intended.

Consider the following as you design a ministry to Asian Americans in your military community. Create, according to their needs, social, cultural, and religious activities and remember that no amount of socio-psychological analyses of problems alone can render a meaningful ministry unless the following ingredients are there:

1. *Unconditional Acceptance.* Extend an extraordinary welcome to newly arrived Asian wives regardless of the social background from which they come. An initial, positive reception into the community is critical to the subsequent adjustment to life in America. There can be no effective ministry to Asians if there is no positive relationship established through unconditional acceptance.

2. *Empathy.* There must be genuine empathy regarding an alien's plight in order to establish a meaningful relationship between the counselor and Asian counselees. There is a need for more than sympathy and pity. This ministry requires an active concern for them as persons of worth and an interest in nurturing their lives. There can be no growth of personhood unless one feels that he or she is loved and accepted, in spite of everything.

3. *Visitation.* Don't wait for the Asian wife to come to see you. The chaplain should make a pastoral call to her home or her place of work. Frequently, these women have preconceived notions about chaplains. Many are convinced that most chaplains consider them as sinners or outcasts. Therefore, before any constructive ministry to these women

can begin, they must be convinced of their unconditional acceptance by the chaplain.

Now, to be more specific, here are some concrete suggestions. In my opinion, these guidelines are a bare minimum for any post interested in helping the Asians in their community.

1. *Organize a group*, such as an "Asian American Association" or "Asian American Social Action," to provide services to meet their needs and to undertake direct, concrete guidance and assistance to them.

2. *Identify opportunities for vocational education*. Develop referral resources of local, public and private instruction in job training.

3. *Establish classes in cross-cultural orientation* for both men and women to minimize the cultural shock for the Asians and to acquaint marital partners with similarities and differences of East and West cultures.

4. *Give particular attention to language improvement* by providing "English as a Second Language" courses. Often this can be accomplished through post education centers or, when available, bilingual individuals in the community can be recruited for assistance.

5. *Solicit local civilian churches and social service agencies* as resources for solving problems. This is especially necessary in regard to legal requirements for divorce, understanding of the American judicial system, rights and privileges of being citizens or permanent residents of the United States, etc.

6. *Sponsor Asian religious services* whenever it is possible. Solicit the assistance of individuals in the community and the newly arrived Asians themselves in planning such services.

7. *Sponsor periodic workshops* for chaplains, Army Community Service Officers, and Army Community Service volunteers to discuss the problems of Asians in the community and to plan post-wide programs in response to those problems.

8. *Organize and observe the federally designated, annual "Asian American Heritage Week"* through the display of Asian arts and crafts and the demonstration of various Asian customs and folk dances. Such events help to emphasize the contributions of Asian Americans to the over-all life of this country.

9. *Establish a budget counseling program* for Asian American families. Many Asian-American marriages involve lower ranking enlisted individuals and their families suffer from severe economic problems. In fact, this is one of the prime causes for divorce among these couples.

The military has been negligent in meeting the needs of its invisible minority in the community far too long. Through effective strategies

for ministry, chaplains can begin to sensitize the leadership in military communities and initiate programs vital to the survival of Asians in this land. To institute tangible programs with substance, it will take more than good intentions, discussion, or even articles in the *Military Chaplains' Review*. The Army must feel the urgency of this voiceless and abused minority in its midst and rearrange its priorities in human services by appropriating more funds for Asian programs at various posts. The best methods for ministry mean little unless these methods are supported by command authority. Following our own conversions, there needs to be some on the part of those responsible for running the every-day affairs of the Army and its communities.

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Family Life: Individualistic or Synergistic?

LTC James R. David, MSC, ACSW

There is increasing evidence that we, as a nation, are moving toward greater recognition of our interdependence and interconnectedness in every conceivable sphere of activity. For example, worldwide economic interdependence is apparent in the exchange of food, manufactured goods, and raw materials. Ecologists point out nature's inherent tendency to operate within a system of checks and balances for continued viability; in this realm, environmentalists and those who have business interests struggle to effect outcomes acceptable to both parties.

A comparable polarity between individualistic and synergistic perspectives, may be emerging in terms of divergent views concerning the essential nature of family life in America. For example, Eshleman outlines three major value positions concerning marriage and the family present in America today. The most traditional, representing one polar extreme, views marriage and the family as sacred and sacramental, created and maintained by God. A second midpoint norm is that marriage and the family is primarily a social, contractual obligation, a secular rather than sectarian matter. The third, and opposite polar extreme position from the sacred view, is that families and marital relationships exist for the individual. Thus, the focus, concern, and meaning is not with God or with society but with the individual.¹ A more complete presentation of this typology is at **Figure One**.

This paper will attempt to unravel the current controversy between an individualistic versus a synergistic approach to marriage and family life. The basic question, stated somewhat simplistically, is whether it is effective for society to view or address wo/man as independent of others and the environment. The paper will be divided into three main sections which will: (1) Explore societal developments indicative of increased

¹J. R. Eshleman, *The Family* (Boston: Allyn and Bacon, Inc., 1978).



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Figure 1. A Typology of Marriage and Family Normative Positions

Family and Marital Variables	Most Traditional Social Norm	A Second Traditional Social Norm	Emergent, Contemporary Social Norm
1. Meaning: 2. Created by: 3. Source of Authority: 4. Family Organization:	1. Sacred or sacramental 2. God, <i>Yahweh</i> 3. God, Church 4. Extended Family	1. Social Contract 2. Society 3. The State 4. Modified Extended Family; Nuclear Family	1. Individual Concern 2. Individual wo/man 3. Each person 4. Whichever form permits the development of personal potential (Otto, 1970); e.g. polygyny, polyandry homosexual marriages, trial marriages, group marriages, communal families, single-parent families, or no marriage at all 5. Functions performed by social agencies other than the family (Eshleman, 1978:3-24)
5. Family Functions: e.g. economic, status-giving, education/socialization, protection, religious, recreational, affectional and procreational (Ogburn, 1938) 6. Marital Love:	5. Are inherent family responsibilities 6. Exclusivity; conjugal relationship restricted to one person	5. Inherent family responsibility but shared with other societal agencies 6. Exclusivity; conjugal relationship normally restricted to one person	6. Nonexclusiveness; One spouse or lover neither can or need meet all of one's intimacy needs; individuals who are personally growing, developing, and changing find differing needs fulfilled by different persons (Kieffer, 1977)
7. Sexual Relationships:	7. Limited to marriage	7. Extramarital Sexual Relationships basically taboo except for unmarried persons who are marriage oriented or "in love"	7. Sex is fun so why should it be limited to a spouse, someone you intend to marry, or even someone with whom you are in love?

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| 8. Husband-Wife and Male-Female Roles: | 8. Male domination | 8. Role Flexibility | 8. Sexual role equality and personal fulfillment; husband and wife expectations, duties, rights, or responsibilities are not ascribed, fixed, or permanent |
| 9. Family Size: | 9. "Be fruitful and multiply;" large families | 9. "Choice not chance;" maximum of two children | 9. One or no children |
| 10. Family Planning: | 10. Nonartificial or natural methods of birth control | 10. Artificial Contraceptive methods | 10. Abortion, sterilization, or any birth control device |
| 11. Family Disorganization: | 11. Marriage is for keeps or until "death do us part" | 11. Certain conditions or reasons are legitimate for ending marital and family commitments | 11. Marriage is on a trial basis. Marital success stems less from existence and permanence and more from a meaningful dynamic interaction of persons even if the partners may change. Immorality stems not from getting a divorce but from maintaining a relationship that is for all practical purposes broken. Thus divorce, rather than being a social problem may be viewed as a solution for other types of problems. |

Source: Eshleman, J.R. *The Family*. Boston: Allyn and Bacon, Inc., 1978.

re-recognition of man's interdependence/social nature; (2) Discuss some theoretical frameworks for viewing families; and (3) Posit some possible implications of the foregoing in the area of family life. The central, underlying assumption of these remarks is that what follows is pertinent to ongoing pastoral concerns of military chaplains.

Recent Societal Developments

Each of the recent decades may be viewed as having taken on a distinct character. The fifties, now being romanticized in the mass media, are nostalgically recalled as fun loving, orthodox, and conventional. The sixties, largely remembered as the Vietnam War era, are viewed as a decade of tumult wherein traditional views were severely questioned, if not attacked, and tremendous pressures for societal change, *e.g.* President Johnson's "Great Society," were in the mainstream of national thought and concern. The seventies have witnessed a retreat from such burning societal issues as racial equality to increasing preoccupation with self and personal fulfillment. Individual rights have come into the forefront and are seen in the rash of popular self-help books designed to insure independence and heightened self-worth.

While it is difficult to foresee the future, a central thesis of this paper is that the individualism of the seventies (The "Me Decade") will give way to renewed concern for interpersonal or family system issues.² This proposed "Us Decade" (The Eighties) may be viewed as a backlash to the myriad unsatisfactory consequences associated with an imbalance between individual and system or synergistic needs.³

The foregoing is not meant to imply a denigration of individualism. On the contrary, our country's extraordinary position as the "land of opportunity" is largely predicated upon this basic liberal principle. Also, historic over-allegiance to fulfilling "systems needs" in the family, job, church, community, etc. have often served to stifle or smother the fulfillment of legitimate individual needs. So the current tidal wave of individualism, when viewed from a larger historical perspective, may be seen as healthy and appropriate for wo/man's development. The principal thesis of this effort is the desirability of that elusive, "teeter-totter" balance between individualism and synergism. A further contention is that the "social fabric," as it now exists, can tolerate a relatively smaller amount of individualism than of synergism, before excessive social strain appears.

Some indicators of a societal shift of emphasis from individual (intrapersonal) to family (interpersonal) concerns are the second White House Conference on Families in 1981, the designation of the eighties as the "Decade of the Family" by the U.S. Catholic Conference, and the

²T. Wolfe, "The Me Decade," *New York Magazine*, (August 1976), pp. 26-46.

³F. I. Nye, "Overemphasis on Individualism?" *Family Perspective*, Vol 12 (Summer 1978).

ongoing Department of Health, Education, and Welfare (HEW) Family Impact Seminar chaired by A. Sidney Johnson, III. These occurrences are buttressed by other events such as Mrs. Rosalynn Carter's speech on the relationship of public policy and families at a national seminar of the Christian Life Commission of the Southern Baptist Convention in Orlando, Florida in March 1979; Army Secretary Clifford L. Alexander, Jr.'s remarks before the House Armed Services Committee that a portion of the Army's chemical substance abuse problem is attributable to lack of sufficient concern for the social needs of Army individuals and families;⁴ and the Rev. Jesse Jackson's campaign, "Push for Excellence," which is based upon the "recognition" of the essentiality of community involvement (interrelatedness of seemingly unrelated factions) and genuine commitment to excellence within our national, education system. The question of whether these emerging trends toward re-recognition of woman's interdependence with others and environmental forces, will come to fruition in the eighties, is a matter of speculation at present, however.

Two other substantive developments hold the promise of major relevance for the area of family life; they are addressed under the general headings of family therapy and family theory.

Family Therapy

Psychotherapy, traditionally and as practiced today, is accomplished almost totally within an individualistic orientation. This intra-psychic orientation was not substantially deviated from until after the Second World War when several mental health professionals, working in different locations, noted that schizophrenic patients, upon discharge from the hospital and return to the family unit, invariably experienced a relapse of psychotic symptomatology. This led them to view the family as a dynamic system that may play a pivotal role in the emergence of psychopathology. Utilizing concepts from general systems theory, a radically different approach to therapy evolved called family therapy.

The core distinction between an individual versus a family or systems theory approach to psychotherapy lies in the contrasting views of etiology. While admittedly oversimplified here for the sake of brevity, the individual orientation (subscribed to by the majority of the population, professional and laypersons alike) holds that intrapsychic processes dictate interpersonal behavior; the family or systems orientation holds the reverse, *i.e.* that interpersonal behavior determines intrapsychic processes. In other words, the family therapist holds that it is the current quality of interpersonal social exchange that most strongly influences our intrapsychic feeling and thinking about ourself, other people, and the world around us. "There seems to be no agent more effective than another person in bringing a world for oneself alive, or, by a glance, a

⁴"News in Brief," *Army Times*, No 31 (March 5, 1979), p. 34.

gesture, or a remark, shrivelling up the reality in which one is lodged.''⁵ The reader may wish to momentarily examine the validity of this view by contrasting the level of peace and self-regard experienced after a day of minimal and/or positive interaction with others versus a day with a large amount of social interaction, regardless of whether positive or negative in nature. It is the writer's contention that behavioral science research has not yet begun to empirically unravel the potency and pervasiveness of the largely unwitting, negative and positive, verbal and nonverbal messages we are constantly sending to one another. For a more detailed examination of this area, the reader is encouraged to consult Haley, regarded by many as the foremost family therapy advocate.⁶

This emergence of an interpersonal or systems approach has now resulted in federal government recognition of the field of marital and family therapy as a separate and distinct mental health profession. On June 23, 1978, the Department of Health, Education, and Welfare's (HEW) Advisory Committee on Accreditation and Institutional Eligibility unanimously voted to recognize the American Association of Marriage and Family Therapists (AAMFT) as the national accrediting agency for marriage and family therapy training programs. This landmark decision raises to five the total number of separate mental health disciplines, marital and family therapy joining the ranks of psychiatric nursing, social work, psychology, and psychiatry.⁷ A potentially positive byproduct of this decision for chaplains is that it will most likely swell the number of qualified marital and family therapists available for referral of clients.

Family Theory

Just as the American Association of Marriage and Family Therapists (AAMFT) has been and is playing a pivotal role in the family arena, so also the National Council on Family Relations (NCFR), founded in 1938, is instrumental in furthering theoretical and applied aspects of family social science. Their journals, *Marital and Family Therapy*, *Journal of Marriage and the Family*, and *The Family Coordinator* lead the family social science field in the areas of therapy, research, and teaching. AAMFT and NCFR have coalesced with the Family Service Association of America (FSAA) and the American Home Economics Association (AHEA) to produce the *Cofa Memo* which is a Washington, D.C. based publication which reports on current marriage and family developments within the federal government.

While sociology has been in the forefront of a growing interest and concern for the family, it has been zealously assisted by home

⁵ E. Goffman, *Asylums* (New York: Anchor, 1961).

⁶ J. Haley, "A Review of the Family Therapy Field," in *Changing Families*, ed by J. Haley (New York: Grune and Stratton, 1971).

⁷ S.L. Engelberg, "Accreditation Committee Wins HEW Recognition," *American Association of Marriage and Family Counselors Newsletter*, Vol 9, No 5 (September 1978).

economics, social work, and psychology. The establishment in 1964 of a Family Study section in the American Sociological Association has aided progress in developing increasingly sophisticated research methodologies, resulting in more precise and useable findings.⁸ The fairly recent recognition of the pressing need to "pull together" available research findings into a form that is readily useable by policy makers, has resulted in the new subspecialty of family policy research. The magnitude of interest in family policy research is evident in the fact that the entire August 1979 issue of the *Journal of Marriage and the Family* was devoted to this topic.

Family Theoretical Frameworks

Perhaps the preeminent contribution of family social science in the past thirty years has been the development of several theoretical frameworks which facilitate the understanding of families. Christensen mentions several such as (1) the institutional approach, (2) the structure-functional, (3) interactional, (4) situational, and (5) developmental.⁹ These theoretical approaches attempt to logically explain phenomena so that meaning and understanding of human behavior are enhanced. Since theories are simply a way of looking at things, it follows that the theoretical perspective chosen will influence the questions posed and resulting answers.

The aforementioned structure-functional approach has been the most widely used perspective in family life. In this theoretical framework, the family is viewed as an interdependent social system which interacts with other agencies and provides certain functions for the larger society. Ogburn's seminal work identified seven functions which the family performs for the benefit of its members and the larger society; the functions are:

1. Economic; consumption and production of goods and services.
2. Protective; safeguarding physical wellbeing.
3. Religious; inculcating moral values.
4. Recreational; relaxation.
5. Educational; formal and informal learning.
6. Status-conferring; main source of one's identity.
7. Affectional; emotional nurturance for young and old.¹⁰

Much of the concern expressed in recent decades about the imminent demise of the family can be traced back to the reduction in the number of functions retained by the conventional family unit. As more

⁸ Dunham, R.M. *Toward a Public Concern for the Family* (Tallahassee, Florida: Florida State University, 1973).

⁹ H. Christensen, ed., *Handbook of Marriage and the Family* (Chicago: Rand McNally, 1964).

¹⁰ W.F. Ogburn, "The Changing Family," *The Family*, Vol 19 (1938), pp. 139-143.

and more of the above listed family functions are partially or totally absorbed by other agencies in the larger society, greater marital and family instability occurs.¹¹

A basic shortcoming of this structure-function orientation is its static nature. There is no provision for adaptation and change of family structure to accommodate increasing complexity in the larger sociocultural system. It is an equilibrial, homeostatic system, relatively closed to internal and external change and devoid of energy other than that consumed in maintaining the existing structure.

Two resulting deficiencies from the structure-function perspective are the need for society to continue to allocate to the family, without substantive change, the same functions performed by it in earlier times; and secondly, for the family structure to remain unchanged. The difficulty with both of these deficiencies is that neither of them reflect the real world. In the matter of retaining the same family functions, shifts from an agrarian to an industrial, to a post-industrial/service economy have dictated changes in the functions performed by the family unit for the benefit of society.

Family life requires a theoretical framework that captures and reflects ongoing socio-cultural reality. Modern systems theory provides a viable framework as it accounts for inter and intra-family interdependence, synergism, openness and permeability of boundaries, and receptivity versus resistance to change.¹²

Modern Systems Theory

The basic concept of "system" entails the idea that change in one part brings about changes in other parts of the system. In family terms, this state of interdependency involves interacting positions and reciprocal roles. Furthermore, the synergistic premise of non-summativity of parts, *i.e.* the effects of system (family) membership on individual or system (family-society) behavior are greater and at times lesser than a simple totaling of the behaviors manifested by members of the system, has impact upon family life issues. It implies a need for sensitivity and discretion in addressing family issues. It strikes at a core reality of American family life, namely the growing diversity of family forms and the ongoing values' pluralism of our "melting pot" but still heterogeneous society.

Modern systems theory differentiates between a single versus multi-system approach. A single system family perspective is by very definition a closed system in that there is no avenue for exchange with the social environment. The multi-system approach is an open, dynamic

¹¹ M. J. Bane, *Here To Stay* (New York: Basic Books, 1976).

¹² R. Hill, "Modern Systems Theory and the Family: A Confrontation," *Social Science Information* (October 1971), pp. 7-26.

perspective with constant exchange within the system (intra-family), between systems (inter-family and inter-generational), and with the larger, supra-system (social environment). A crucial variable in both the restricted single system view and the comprehensive multi-system view is the degree of boundary permeability. In practical terms, this translates into the amount of influencing (active) or being influenced (passive) displayed and allowed by individual family members, individual families, and collectivities of families. To draft policies supportive of contemporary family life with its diverse forms, decision makers require factual research information regarding the relative abilities and strengths of the family system to effect change in the environmental forces impacting upon it and in the reciprocal ability of environmental forces to impact upon families. The desired outcome would be policy supportive of widely enduring, intrinsic values, such as life itself, health, autonomy, and intimate human relationships, attainable through a variety of already existing family forms.

An analysis of the relative abilities of the various, emergent, alternative family forms to fulfill the intrinsic values cited above is beyond the scope of this paper. The author's position is that policy decisions should not dictate, prescribe, or favor a given family form, but instead should support the natural diverse evolution of family life.

While structure-function theorists have tended to view families as equilibrium-seeking systems, modern systems theorists postulate that social and family systems must be capable of changing (morphogenesis) their basic structure, organization, and values in order to remain viable.¹³ This ability to change in response to time-related, internal developmental tasks and external, environmental demands is congruent with objective reality.

A parallel, not necessarily antithetical systems proposition is the self correcting process known as morphostasis. Maruyama has used this process to conceptualize those goals of family living which are relatively timeless or are likely to change only over a long span.¹⁴ As with morphogenesis, noninterference may be the preferred avenue to provide support for those enduring, intrinsic values which have served as the foundation of family living. As a minimum, policies should not preclude the possibility of subscribing to these timeless family goals. Lastly, change should never be coercive or orchestrated so rapidly as to constitute unassimilable flux. Violation of this common sense principle results in undue stress upon all component systems.

In this section we have attempted to differentiate between the structure-functional and modern systems theory approaches to looking at

¹³ W. Buckley, *Sociology and Modern Systems Theory* (Englewood Cliffs: Prentice-Hall, Inc., 1967).

¹⁴ M. Maruyama, "The Second Cybernetics: Deviation Amplifying Mutual Causal Processes," *American Scientist* (1951).

modern family living. The intrinsic values of life, freedom, health, and intimacy, have been posited as enduring while the family and marriage are undergoing change in our dynamic world. Also, man may elect to orchestrate societal changes so that they occur at a rate conducive to healthy individual and family growth and policy may be formulated so as to not interfere with the family's adaptive capacities.

Implications for Family Life

In moving away from the structure-function view of the family as a static, equilibrical-seeking entity, some implications from modern systems theory for chaplains and others concerned with strengthening family life are:

1. *The Family as a System:* Policy decisions impact not solely upon individuals but upon each and every member of the family. Decisions need to be made in terms of strengthening all types of existing family units, regardless of their form.

2. *Synergism:* The family as a system is larger than the sum of its members. In one sense, this may be construed to include the traditional position that the family is the basic building block of society. If the family's socializing role is impeded by societal factors, grave consequences for the society as a whole may result.

A second aspect of synergism involves the varying ability of the family unit to adapt to change and stress. It is prudent to do nothing to hinder fluid and flexible family role relationships; respect for the family's ability to handle situations and the irreplaceability of the family (by the state) must be acknowledged.

3. *Multi-System Perspective:* This encompasses recognition of the interplay among (a) individual family members (The "subsystem"), (b) families (The "system"), and (c) the total, extrinsic social environment to include social agencies, social norms, the law, etc. (The "supra-system"). The constant flow and exchange of information and energy in this human "eco-system" is currently little understood or appreciated. The national allegiance to individualism has tended to obscure recognition of interrelationships and interdependencies.¹⁵ On a macro-level, the uneven distribution of wealth is dismissed as an inevitable ordering of nature. On a micro-level, mental illness is commonly attributed to personal deficiency, sin, or acknowledged as an unfathomable mystery; seldom are linkages accepted or multicausality posited.

Recognizing the facile permeability of these interconnected systems, family policy must obtain objective research data to adequately assess long and short term, intended and unintended, overt and covert

¹⁵ A. Schorr, "Family Policy in the United States," *International Social Science Journal*, Vol 14 (1962), pp. 452-467.

consequences of pending legislative and case law decisions. Easy answers from conventional wisdom no longer suffice; nor does blind trust in the physical or social sciences. Broad, multi-disciplinary input is required. Perhaps poets, sculptors, housewives, theologians, etc. have as much to contribute as chemists, sociologists, and physicians.

4. *Morphogenesis and Morphostasis*: How can family policy best support families in their highly individualistic strivings for growth/change balanced by stability/equilibrium? There is no easy answer. As families age and experience new developmental tasks, the ability to evolve may be strained by other demands. Using the traditional, modified extended, nuclear family as an example, parents who are immersed in job demands may have inadequate knowledge or energy to shift from the protective, nurturing patterns appropriate for younger children to the less restrictive supervision of mobile children and autonomy-seeking adolescents.

Historic noninterference with internal family processes has continuing merit in view of families' need to adjust to the social environment, evolving family forms, plurality of values and a need for stability (morphostasis) as well as growth (morphogenesis). Noninterference does not mean noninvolvement. Policies must differentiate between dictating and supporting choices which appropriately remain within the purview of the family. (Realistically, the state lacks the resources to replace the family.) The federal income tax deduction for dependent family members supports families while legalizing the dispensation of prophylactic devices to teenagers without parental consent may have the effect of weakening parental authority. The child's right to privacy must be weighed against parental rights to exercise their due authority without state interference. Consequences of pre-marital intercourse and possible school-age pregnancy must be assessed from a multi-systems perspective, with accompanying multi-disciplinary input.

Conclusion

This paper has addressed an individualistic versus a synergistic approach to family life. Individualism was cited as one of the cornerstones of American life and the positiveness of the seventies as the "Me Decade" was mentioned. Several developments indicative of societal recognition of the importance of family life and man's interdependency were presented.

Modern systems theory was proposed as a more effective theoretical framework for the study of family life and family law than the traditional structure-function approach. Major components of systems theory, e.g. synergism, boundaries, energy and information flow, and morphogenesis/stasis were discussed along with some general implications for family policy.

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Boundary Relations and Family Diagnosis

Chaplain (MAJ) Charles E. Mallard

The role of chaplain carries with it a number of traditional functions such as worship leader, religious educator, administrator, staff officer, provider of pastoral care and counseling, etc. "Diagnosis" is a vital and important subfunction of pastoral care and counseling.

Paul W. Pruyser, in a very perceptive book entitled *The Minister As Diagnostician*, makes a strong case for the need for clergy to function as diagnosticians. He states that "to diagnose means grasping things as they really are, so as to do the right thing."¹ Diagnosis, then, involves "grasping" and "doing." To put it another way, diagnosis involves *recognizing* and *intervening*.

In order for us as chaplains to "grasp things as they really are," we need certain variables of diagnosis by which to make assessment. The set of diagnostic variables we use will depend upon the task at hand. For example, if the task at hand is parish development, we will use the diagnostic variables of organizational systems and theory. If the task at hand is a soldier asking for a Compassionate Reassignment, we will use the administrative variables of Army regulations. If the task at hand is to counsel the trainee complaining of sleeplessness, loss of appetite, rapid weight loss, loss of interest in life, inability to concentrate, indeciveness, recurring thoughts of death, we will use the diagnostic variables of mental disorders.

After using the appropriate set of diagnostic variables in order to grasp things as they really are, the next step is for the chaplain to "do the right thing." Again, doing the right thing will depend upon the task at hand. Doing the right thing might involve organizing a parish council,

¹Paul W. Pruyser, *The Minister as Diagnostician*, (Philadelphia: The Westminster Press, 1976), p. 30.



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writing a statement on behalf of a soldier, or referring a soldier to some other helping agency.

In this paper, I propose to make a case for chaplains as *family* diagnosticians; to advance a set of diagnostic variables that the chaplain might use in recognizing dysfunctional families; and to make some specific proposals regarding intervention strategies, so that we might "do the right thing" for families in need.

I believe that we as chaplains stand in a unique position for helping families. In the first place, our religious traditions place a high value on family life, and many biblical comparisons are made between God and his relationship to his people and the relationships in our human families. Thus, people expect us to be "family oriented" in our ministry. Second, family members will frequently come to us with their problems before they will consider going elsewhere. Third, several of the functions we perform as chaplains bring us into direct contact with the family as a unit. For example, weddings, baptisms, visiting the sick, religious education, and home visitation literally (as well as symbolically) open the doors of homes to us. I believe, therefore, that we stand in a unique position for recognizing families in need and for offering them help.

But what are the diagnostic variables we need to make such an assessment? What are the indicators of problems to which we as pastors need to be sensitive? A number of categories of variables might be used, but I am going to present only one in this paper: "boundary relations and family diagnosis."

Before I discuss the specifics of boundary relations and family diagnosis, it is necessary to make the point that family units are social systems which may be described by the same basic concepts as other social systems, such as the concepts of "General Systems Theory."

Thus, a family may be described as a system made up of different parts and different subsystems (such as male-female, parent-child, provider-receiver) that is a subsystem of larger systems (such as church, state, schools, Army, etc.). The family receives in-put from these larger systems and, in return, gives out-put to them. For example, a military family receives orders authorizing travel to an overseas command (in-put) and reports to the appropriate terminal to board a flight to that command (out-put).

Furthermore, families seem to respond to their environment and to each other in terms of the concept of wholeness, as described by General Systems Theory. That is, a change in one member of the family requires adaptational changes on the part of other family members, and a change in the family will produce changes in the members. Yet, according to systems theory, each family will tend to react to change in its own unique way *as a unit* because "the family" is more than the sum of its individual members. Because of the specificity of family life and functioning, it is important to discover *how* the specific family functions as a system, not *why* it got to be the way it is.

Another concept from General Systems Theory that seems applicable to families as systems is the concept of "feedback loops." As I have said, a family unit receives input from other systems in its environment, processes that in-put in such a way as to keep the family balanced (*i.e.*, in stasis) according to its own unique way of responding, and then yields its response-product back to its environment. This leads us to a family systems definition of mental health. Mental health is defined in systems terms as the "... optimal adaptation between the individual, the family, and the community."² When families are unable to achieve optimally adaptational responses to their environment, they are said to be "ill," or dysfunctional.

A dysfunctional family, according to this definition, is a family whose responses to its environment are viewed as negative or problematic by the other systems with which the family relates. Families that *persist* with outputs that are viewed as negative or problematic by the other systems in their environment will be labeled as "truly pathological" families.

The final concept from General Systems Theory I will mention is that of rules: families, like other social systems, seem to operate by a set of rules (generally more implicit than explicit). According to Systems Theory, family rules are "redundant patterns of behavior" within the family. Common rules that might govern families are "Children come first," "Don't say what you feel," "It's us against the world," "Share and share alike," "Every man for himself," "Until death do us part," and "Father-mother-children know best."³

Since families seem to function, then, in keeping with certain basic concepts of General Systems Theory and thus may be classified as family systems, it would seem to follow that families would function according to another concept of social systems: *i.e.*, the concept of "boundaries."

Salvador Minuchin, in *Families and Family Therapy*, diagrams family boundaries in this way:

-----	Functional (Appropriate)
.....	Unbounded (Diffuse)
_____	Overbounded (Rigid)

Minuchin says that families organize themselves (generally without a great deal of conscious planning) into various subsystems, such as male-female, parent-child, male children-female children, generation one-generation two, etc. Functional organization occurs because families must function in a constantly changing environment and *must* organize to

²Howard A. Halpern, et al, "A Systems-Crisis Approach to Family Treatment," *Journal of Marital and Family Therapy*, Vol. 5, No. 2, p. 88.

³These common family rules are well explained in a paper by Frederick R. Ford, M.D. and Joan Herrick, M.S.S., entitled "Family Rules." The paper was given as a handout to students at the California Family Study Center, Burbank, CA. I have no publication data on the paper.

get their needs met. Subsystems become organizational units that are differentiated in order to carry out functions, such as wage-earning, household management, education, child-rearing, inculturation, and procreating the next generation.

For proper family functioning, the boundaries of the family subsystems must be clear. "The composition of subsystems organized around family functions is not nearly as significant as the clarity of subsystem boundaries."⁴

For example, families need an "executive subsystem." Sometimes a parent will forfeit his/her executive function, and a child in the family will emerge as a "parenting child." As long as this new role for the child is clearly defined and is not rejected by the child, other children in the family, or the parents, the function can be performed without conflict.

Boundaries of functional families are clear and firm, but they are also re-negotiable. It is necessary for the boundaries of family systems to be re-negotiable because of the family developmental process and in response to changing environmental demands (such as separation due to military service). Parents, for example, who refuse to allow children more autonomy as they mature create rigid (overbounded) families that are likely to force the autonomous child out of the home. Another example of the need for boundaries to be re-negotiable might be the military family in which the husband-father functions as the almost exclusive executive in the home. His role is rigidly protected, while the "dependent" wife functions more like a child in the family. Suddenly, the husband is sent on an isolated tour. If the wife cannot or will not move into a stronger executive role, the family is likely to go into a state of distress. If she does move into a stronger executive role, problems may be occasioned when the husband returns home if he expects to function as he did before he left for the isolated tour. He may resent the wife's new-found "independence" and complain of not feeling "needed" anymore; he may accept the new, more appropriate role for the wife (thereby re-negotiating the executive subsystem boundary); or the wife may choose to revert to the original executive arrangement (again, re-negotiating the executive subsystem boundary).

But suppose family boundaries become too rigid or too diffuse, either in terms of the family's relationship to other systems in its environment or in terms of its own subsystem boundaries. What then? And what are the variables that might be used to diagnose the overbounded (rigid) family or the underbounded (diffuse) family?

In 1974, Clayton P. Alderfer, of the School of Organization and Management, Yale University, presented an invited paper at the District of Columbia Psychological Association. The title of his paper was

⁴ Salvador Minuchin, *Families and Family Therapy* (Cambridge, Mass.: Harvard University Press), p. 54.

"Boundary Relations and Organizational Diagnosis: A Conceptual Statement."

As a Family Life Chaplain with a systems orientation, it seemed to me that all the diagnostic and intervention variables that Alderfer applied to organizations as systems could be equally applied to families as systems! When I read his paper, I had the uncanny experience of reading through it and simply substituting the word "family" for "organization," and the paper made eminently perfect sense from a family therapist's point of view! Therefore, I am indebted to Alderfer for the diagnostic variables I will present.

Family diagnosis, by a chaplain or other helping professional,

. . . is the process of publicly entering a [family] system, collecting valid data about human experience within that system, and feeding that information back to the system to promote increased understanding of the system by its members The purpose of [family] diagnosis is to determine whether change is desirable based on a widely shared understanding of the system.⁵

It is *permeability* that the diagnostician is assessing. Permeability refers to the relative ease with which resources are passed back and forth between the family system and its environment or shared among the sub-systems of the family. Boundaries that are impermeable are overbounded and rigid. Boundaries that are excessively permeable are underbounded and diffuse. The penurious husband who keeps all family monies to himself has established an impermeable financial boundary in the family. The child who regularly takes money from a parent or other siblings without asking and is allowed this behavior has established a diffuse financial boundary in the family.

Alderfer says that the diagnostic variables for determining the relative permeability of systems are: authority, role definition, energy, communication, affect, economic condition, and time-span of hazards. I will now compare how these variables are likely to apply in the overbounded and underbounded families.

Authority is a problem for both overbounded and underbounded families. Authority is profusely detailed and rigid in overbounded families. This tends to constrain initiative in those family members not in authority; needed information is held only by those "authorized" to do so. Authority in underbounded families, by contrast, is typically unclear. It is difficult to tell who is responsible for what functions in the underbounded family: work isn't done because no one is assigned to do it; and persons in the family may hold information that is inappropriate to their functions in the family.

Role definition is likewise a problem for these extreme types of families. Roles tend to be highly specified in overbounded families (e.g.

⁵ Alderfer, "Boundary Relations and Organizational Diagnosis: A Conceptual Statement," p. 2.

men, women, and children have their "place"). Since this is so, family members are likely to be blocked from enlarging their lives when such an enlargement might encroach on the "place" of another (e.g., a wife might be blocked from entering the job-market because that would threaten the husband's role as "provider"). Underbounded families suffer from the opposite problem. Family members are likely to suffer because of a lack of limits or priorities in their work. Planning tends to be ineffective and family life is responded to on a crisis basis. (This is the type family that agrees to have a family night out and ends up spending the evening arguing about which member's agenda will be satisfied!)

It is easy to see how *energy expenditure* becomes problematic for both over- and underbounded families. Underbounded families are so diffuse that it is difficult to harness available energy to get necessary tasks accomplished, while overbounded families tend to stifle the energy that is contained within them.

Alderfer goes on to point out,

Communication problems also differ as a function of boundary conditions. Members of overbounded [family] systems have comparatively few problems meeting with one another or engaging in face-to-face interaction. Their difficulties arise because of what and how they communicate. They distort and withhold information from each other, often engaging in elaborate games that may give the appearance of valid exchange, but beneath the surface serve mainly to enhance the self-interest of the communicator. Members of underbounded systems are more likely not to discuss common problems. Diffusion of authority, role definition, and energy keep people apart in underbounded systems.⁶

Affect, as experienced and expressed, varies under different boundary conditions. Overbounded family systems tend to experience affect as ego and ethnocentric, attributing positive qualities to their family systems and negative to others. Affect as expressed in overbounded families tends to be more restrained. While underbounded families are more emotionally expressive, there is a tendency to be dominantly negative because of the higher level of hostile and anxious feelings experienced by family members.

Uncertainty tends to be more typical of underbounded families, and this is reflected in their generally poorer *economic condition*. Since economic responsibility is usually ill-defined in underbounded families, the family systems tend to be typically shorter of funds and live with greater uncertainty about sources of income than their overbounded counterparts, with whom clearer economic rules and assignment of responsibility is more likely.

From the variables already listed, it should be easily seen that underbounded families face a different *time-span of hazards* than overbounded families.

⁶*Ibid.*, p. 18.

Underbounded systems continually face issues of survival. They live with a crisis-oriented mentality. Overbounded systems typically do not face short-run disaster. Their danger comes from a slowly increasing loss of capacity to cope with forces impinging upon them. As time passes, overbounded systems become less able to recognize and respond to problems that confront them.⁷

Because of the wide differences between overbounded and underbounded families, entry into, data collection, and feedback to such systems must vary according to boundary needs.

Chaplains tend to enter family systems on an informal basis, as I indicated earlier. Pastoral calls and ministrations place chaplains in an excellent position to do informal diagnosis, data collection, and to give informal feedback. However, chaplains are frequently invited on a formal basis to assess the needs of families in distress. The invitation may come like this from a family member or subsystem in a family: "Chaplain, things don't seem to be working right in our family anymore. We need help; but we don't know where to turn, so we came to you."

This formal invitation opens the possibility for the family pastor to use the variables presented in this paper to do some basic diagnostic work for the family, after which the chaplain is in a better position to "do the right thing" for the family. Yet the sensitive chaplain will have ascertained by now that *entry into* overbounded families must (if it is to be effective!) differ from entry into underbounded families.

Because of prior pastoral contacts with a family, the chaplain is likely to have already developed some sense of the family's boundaries. In the overbounded family, it is likely to be the leadership of the family that asks for help. (The "leadership" may be the controlling spouse or the parents together, depending upon that family's leadership boundaries.) Once the leadership has contacted the chaplain and the chaplain has agreed to assist, it is generally not difficult for the chaplain-diagnostician to meet and talk with all the family members, for the "leader" simply orders the family members to appear and talk.

A diagnostician entering an overbounded [family] system may be tempted to accept the invitation of those in formal command [*e.g.*, the parents], rather than negotiating a separate agreement with each sector of the system [*e.g.*, the children, grandparents, in-laws, etc.] If the leadership decides they want to proceed with a diagnosis, he can make his agreement contingent on acceptance of the project by others in the system.⁸

In an underbounded family, the cry for help may come from any member and will probably be less clearly stated. It may be difficult to tell who is the leader(s) of the family. Significant people may not be present for any meeting with the family, and different individuals or groups in

⁷*Ibid.*, p. 19.

⁸*Ibid.*, p. 20.

the family may approach the chaplain-diagnostician privately for the purpose of forming alliances. If the chaplain does not act quickly to make significant contact with the other family members, he may find his capacity to establish significant trustworthy contacts with other parts of the family system severely impaired. Thus, in underbounded families, the chaplain (either formally or informally) may have to establish a *series* of relationships with *individuals* rather than being able to work with the family as a whole or with a group of family members representing a cross-section of the family system. Since this is so, working with underbounded families tends to take more of the *chaplain's* time and energies.

Collecting data differs according to boundary definitions, as well. The major purpose of data collection activities is to obtain valid information about the family and how its members experience their family system. To assist with this, the chaplain-diagnostician may use individual or group interviews, make personal observations based on home visits, examine parish church school attendance and stewardship records, or carefully examine family photo albums, home movies, and slides to note significant data regarding family membership, family rituals, etc.

Data collection is superficially easier in overbounded families because the more structured authority relations makes it possible for high ranking leaders to order all members to "communicate." However, overbounded families frequently have clearly defined areas that they avoid discussing by common agreement. The chaplain-diagnostician must, therefore, be sensitive not only to what is said, but to what is not being said. He must observe not only who is discussed in the family but also who is *not* discussed. Data collection is also difficult in underbounded families because, as mentioned earlier, the chaplain may have to establish a series of relationships with family members and because members of underbounded systems are likely to discuss their common problems.

Alderfer suggests, as a general rule, that data collection be done sequentially, starting with participant observation and non-directive interviewing before proceeding to more structured interviews that might concern themselves with more sensitive data about the family. This plan has several advantages to recommend it: (1) it decreases the likelihood that the observer will impose preconceived ideas on respondents and thereby over-determine the content of information; (2) it helps to make the listener a better observer of how the family members experience and behave in their systems; and (3) respondents generally become more motivated to provide accurate information.

Feedback is the time when the chaplain-diagnostician shares his findings with the family. The purpose is to facilitate exploration and joint understanding of the data. It also serves as a link between diagnosis and action and may mark the beginning of a new phase in the relationship between chaplain and family. Working collaboratively, the chaplain and

family may decide on an action-plan for the family (*e.g.*, for the family to begin weekly family conferences). They may also assess the action while it is in progress and evaluate the results of such an action after it is taken. Or the chaplain and family may decide that the best thing to do for the family is to refer them to another service agency for budget counseling, family counseling, etc.

Alderfer adds a significant warning regarding the feedback process: Because the nature of feedback may promote an adversary relationship between the diagnostician and family, it is desirable if the family and chaplain can develop an atmosphere of *mutual* exploration of data and analyses. The chaplain can do two things to facilitate this sense of mutuality: (1) present the information in a way that is minimally interpretive, and (2) present the information as tentative hypotheses ("Perhaps this means . . ."), rather than making interpretive statements as final conclusions.

The function of new data or experience is often implicitly to raise questions with individuals about existing ways of making sense of their experience. In overbounded systems this sequence also serves to release suppressed emotionality. But in underbounded systems the problem is often less that of releasing pent-up feelings and more that of containing disruptive conflict. Consequently the design of feedback sessions for underbounded systems may begin with intellectual work. This approach may reassure people that some understanding of their system can be had and thereby permit them to explore additional issues with greater security.⁹

Summary

Family diagnosis proceeds in these phases: from entry to data collection to feedback. As I stated at the outset of this paper, I believe that the chaplain as a pastor to families is often in the best position to recognize dysfunctional families, make himself available to help, and then proceed with diagnosis. His ultimate goal is to "do the right thing" for the family. To help him achieve this goal, he may use these diagnostic variables to determine if the family suffers from overboundedness or underboundedness: authority, role definition, energy, communication, affect, economic condition, and time-span of hazards.

⁹ *Ibid.*, p. 27.

No-Lose Divorce

Chaplain (MAJ) John A. Sauer

Few personal crises in life challenge the chaplain's counseling role as formidably as the ordeal of divorce. He is frequently called upon to serve not only as an independent referee, but a spiritual, financial and quasi-legal advisor as well.

Is there a way, given the legal system in which one must function, for divorcing couples to work through this painful process in a more constructive and rehabilitative manner? Can a family unit be split up in such a manner that each member of that family, including the children, retains a sense of worth and a sense of belonging? This writer thinks it is possible, if the right attitudes and interaction can be encouraged and nurtured. It is this writer's opinion that the chaplain, Reserve or active duty, can play a major role in the attainment of these goals, and that he may play a key role in assisting his counselee(s) to adopt an attitude of "no-lose divorce."

Ameliorating the Adversary System

Divorce, by the very nature of the proceeding, is set within the confines of an adversary system. Whether the parties are called plaintiffs or defendants, petitioners or respondents, the fact remains that one party finds himself in a conflict of interest with the other party. Can anything be done to soften or overcome this system?

One might at first suppose that an easy solution to the problem is simply to have one attorney serve as legal advisor and counselor to both husband and wife, enabling them together to work out an amicable and fair settlement of the issues. This procedure is fraught with problems, however, since an attorney can represent only one party; he must, by the code of ethics to which he is bound, look out primarily for the interests of the client who has retained him. It is a mistake, therefore, for a chap-



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lain to advise divorcing couples to have one attorney work out an equitable settlement for them. Both parties are ethically and legally entitled to independent counsel; the chaplain should encourage each to obtain his own, independent legal counsel.

Ameliorating the advisory system, then, must begin with the attitudes and presumptions of the parties themselves. Without such attitudes and presumptions, they will be ill equipped to make the important decision of choosing the right attorney.

The attitudes and presumptions of the parties as they approach divorce must be separated from the strong emotions and hurt feelings which have led to the decision to separate. Many spouses choose to use the divorce proceeding as an arena in which to humiliate and punish the other spouse, not only before the eyes of the children of the marriage, but before the friends and acquaintances of the parties themselves. This is unfortunate, and the chaplain needs to employ all of his counseling and persuasive skills in leading spouses down a more constructive, wholesome path.

The chaplain must convince the divorcing couple that there is no real "winner" or "loser" in this proceeding, that both parties are not only entitled to that which the law of the land prescribes, but also the right to put their own lives back onto a positive and fulfilling course, albeit a course separate from each other.

With this in mind, it is important that the chaplain realize that there are few situations where the breakdown of the marital relationship is completely one party's fault. After all, the parties once loved each other enough to marry; the decision to separate must have been the result of actions and failures to act on the part of both parties.

Once both parties have faced up to the legal and ethical reality that each party is entitled to move constructively into a more positive and fulfilling stage of life, rather than each party clinging to the notion that he must somehow "win," the parties will be ready to make that all-important decision on choosing the attorney to represent them individually.

Choosing the Right Attorney

One of the first things a chaplain should do upon locating in a new area is to investigate the resources available to him. Of prime importance in this investigation is the location of competent, ethical, legal counsel. Advising a counselee to find an attorney by looking through the Yellow Pages of the telephone book is tantamount to asking him to make a blind, random choice. The same applies to newspaper advertisements. The right attorney is not necessarily the cheapest one, nor the one with the most impressive credentials or pedigree. Advising a counselee to find an attorney by consulting the local bar association may result in his finding only the attorney who happens to be the least occupied on that given day.

In order to make an informal referral to a counselee seeking legal assistance, the chaplain must make himself aware of the legal counsel available in his community. He may do this by talking with those within his circle of acquaintances who have gone through divorces. He may also do this by talking with local pastors and marriage counselors in the community, insofar as they can give information which is not in violation of any confidential relationship.

The chaplain must warn his counselee against retaining an attorney who simply has a reputation of "taking him for all he's worth," or a reputation of being a "fighter." Many of these attorneys stir up their clients and drag them through the courts with only one motive: increased legal fees. After all, the more controversy one can encourage, the more time required in resolving these controversies, and the more legal fees incurred with which to line the "fighting" attorney's pockets.

This is not in any way to suggest that the right attorney is simply a meek, submissive one; on the contrary, where forceful and decisive action is required, it must be taken. Where a court hearing is required for the protection of a client's interests, that hearing must be set and vigorously conducted. What is being suggested, however, is that many matters of controversy in divorce can be resolved without the necessity of such emotionally upsetting and harrowing experiences. An attorney whose first thought is to haul the parties into court for restraining orders and temporary support, without attempting to work out a settlement of these issues between the parties and their attorneys may be doing a disservice to his client as well as the legal profession.

The right attorney, then, is competent and ethical, not afraid to take decisive action when necessary, but equally willing to resolve issues by settlement whenever possible. He espouses the philosophy that neither party to a divorce "wins," but that both parties ought to be able to begin a new chapter in their respective lives, a chapter which will be positive in direction and fulfilling in purpose. An attorney in such a situation has assisted his client in achieving a "no-lose divorce," and the chaplain who has fostered that attitude in his counselee and referred his counselee to an attorney with that frame of reference has counseled well.

Disarming the Weapons

One of the tenets of the "win-lose" philosophy of divorce is that one party attempts to "take the other for all he's worth," and "win custody of the children." These weapons in the armament arsenal of the divorce arena are responsible for most of the anguish and bitterness resulting from divorce today. Can the chaplain as counselor do anything to disarm these weapons? This writer feels that he can do much to influence the attitudes and presumptions of those he counsels regarding these areas of potential conflict and heartache.

Property

One potential weapon frequently fired during the divorce proceeding is the weapon of property. It is not uncommon for a spouse, in particular the spouse not seeking the divorce, to seek to punish the other spouse by taking away from that spouse as much as he can. It is difficult for the chaplain to overcome the natural reaction of a party who feels he has been wronged and seeks to redress those "wrongs" by taking as much of the property accumulated during the marriage as possible. If the law of the land requires an equal distribution of that property, then no amount of haranguing, arguing, fault-finding, or personal attacks will enable one party to "punish" the other party for alleged wrongs during the marriage by taking a share of that party's property away from him.

Most states have now removed the issue of fault from the arena in which property acquired during marriage is divided between divorcing spouses. States which have adopted the community property system, in which generally all property acquired during marriage belongs equally to both parties, solve the distribution of property issue very summarily: one-half of the property is given to each spouse.

The chaplain can be of great assistance in fostering and nurturing an attitude which discourages the parties from attempting to "punish" each other for their alleged wrongs by "taking all the marbles away and going home." On the contrary, each party is entitled to a share of the marbles, regardless of how much cheating went on during the game. The chaplain needs to apply all his counseling and persuasive skills in encouraging his counselee to accept the premises upon which the law of the land is based. Both parties need to be brought to the realization and acceptance of the fact that each of them has the legal, moral and ethical right to begin a new chapter in his personal life, and that the new chapter requires a foundation upon which to build. An important aspect of that foundation is the purely material and monetary base which will enable the spouse to look for a more fulfilling, productive and creative life, albeit separate from the former spouse.

Support

Another potential weapon in the divorce arsenal is the issue of support, not only as it relates to the former spouse, but also as it affects the children of the marriage.

The chaplain can play an effective role in pointing out the financial responsibilities with which divorcing spouses are charged. When only one spouse has been the primary bread-winner in the family, in particular during a lengthy marriage, that spouse (usually the husband) must be confronted with his responsibility to provide a financial base of support for his former spouse until she can provide that base on her own. A wife of twenty or thirty years is not like an early model automobile, to

be cast aside or "traded in" with no thought or care given to her financial security.

By the same token, support for the former spouse should not be used by the supported spouse as a weapon to punish the supporting spouse for the rest of his life. The chaplain needs to show the supported spouse, on the one hand, that she will no doubt find life to be more fulfilling and independent if she can find a source of financial security independent of her former spouse; on the other hand, the chaplain needs to point out to the supporting spouse that until that happens, he has a moral as well as a legal duty to provide that base of security, when the situation calls for it.

By the same token, the chaplain also needs to counsel both spouses that child support is not a punishment, but a moral as well as a legal obligation, an obligation owed not to the former spouse, but to the children themselves. It may be tempting to the spouse not having custody to use child support as a lever or weapon by which to control and punish the custodial parent. Some spouses have even fought for custody for the sole purpose of depriving the other spouse from any financial support whatsoever. The chaplain can do a great service to his counselee(s) by helping them to avoid the use of child and/or spousal support as weapons with which to punish each other.

Children

Perhaps the most destructive weapon in the divorce arsenal is the weapon of children, since by its very nature this weapon is fraught with conflicting emotions, personal needs and underlying presumptions. In no area of divorce do "red flags" come catapulting out of the foray as frequently and viciously as they do when the weapons of custody and visitation are armed and launched.

How can the chaplain assist in disarming this weapon, or at least averting some of the disabling and crippling effects brought about by the wholesale and irrational use of this, the most strategic and deadly of all the weapons in the armament of the divorce arena?

For one thing, he can assist his listeners in accepting the axiom that "parents are forever," that divorce does not require that the children of the marriage choose between their parents, even when one parent will have the legal custody and the other rights of visitation.

It is often incomprehensible to a divorcing or divorced parent that his children do not incorporate into their personalities the same feelings and emotions about the former spouse that he harbors. He somehow expects that his opinions, emotions and feelings about his ex-spouse will be transferred to his children, effectively by-passing any positive and warm experiences that may be indelibly etched into the memory of his children.

The chaplain needs to encourage his listener that the divorce of husband from wife does not mean the divorce of parent from children,

regardless of who has custody. Above all, he must encourage the custodial spouse to give the non-custodial spouse the most liberal of visitation opportunities, and discourage any form of "punishment" of the other parent by the withholding of visitation or the poisoning of the minds of the children against the non-custodial parent. Sooner or later, such activities catch up with the party seeking to punish through children, often to the serious detriment of the relationship between the parent and the children.

It is important that the chaplain assist his hearers in understanding that the children of divorcing and divorced parents are not pawns in some chess game of life, in which scores are reported and gloated over in terms of who "won" custody. The writer cringes every time he reads a court order "awarding" custody to one party or the other. Children are now "awarded" and their lives parcelled out like one divides an acre of land into lots. The chaplain who enables his counselee(s) to adopt a non-competitive attitude toward the children of the marriage has successfully disarmed one of the most lethal weapons of the divorce arsenal.

It is apparent to even the most casual of observers that the chaplain will be called upon more and more to counsel those who are divorcing and those who are having difficulty coping with the results of divorce. The writer has attempted in this paper to outline a course of conduct on the part of the chaplain which will enable him first of all to shape and mold his own attitudes and presumptions with regard to divorce, and secondly to influence in a positive direction those he counsels during this disruptive stage of life facing more and more people today.

It is hoped that this paper will have achieved its goal of encouraging "No-Lose Divorce" by softening the adversary system in which divorce necessarily occurs, by leading divorcing parties to make enlightened and wholesome decisions when choosing a lawyer to represent them individually, and by disarming the weapons of the divorce arsenal so that all those influenced by the divorce, children as well as parents, can begin a new stage in their individual lives, one which is positive, enriching and fulfilling.

Book Reviews

You and the Alcoholic in Your Home

Duane Mehl

Augsburg Publishing House, Minneapolis, MN; 1979

Alcoholism is but one of a multitude of problems that spring from excessive use of alcohol, according to the World Health Organization. Crime is closely related to such use; in auto and industrial accidents, it is often a factor; it is related to chronic absenteeism and low productivity; there are health-related problems, *e.g.*, cirrhosis, some forms of heart disease and cancer, pancreatitis, and increased susceptibility to infection. Those with drinking problems are 80 times more prone to suicide than the population at large.

Worldwide, consumption of alcohol shows a very disturbing increase in both developed and developing countries, with concomitant experiences of increased alcohol-related problems. There appears to be growing evidence that alcoholism as a disease at the individual level is closely related to the degree of exposure to drinking itself. Conversely, that means that reductions in per capita consumption ought to produce significant decreases in alcohol-related problems.

Most important, there is evidence of the effectiveness of simple advice from a credible source—indeed, evidence that that may be more effective than extended therapy—in dealing with problems associated with drinking. Thus there is a growing conviction that treatment of alcohol-related difficulties is not exclusively the province of health services; traditional healing groups and certain community leaders are potential allies in the therapeutic process.

Duane Mehl's book effectively contributes to the understanding and application of such a conviction by approaching the subject from within the family. His book's subtitle is, "How You Can Recognize Symptoms and Understand Yourself in Relation to the Alcoholic in Your Family." He asks—and answers—such rhetorical questions as, "What happens to the alcoholic's family? What is life with an alcoholic like? What can family members do?" There are straightforward running narratives concerning the entire process of development of alcoholism, "the downward trip." First "a sober wife struggling with an alcoholic husband . . . as prototype examples of impact of alcoholism in our society"; later he considers "drunken and drugged wives and teenagers" in the same family setting.

Dr. Mehl is blunt about "psychotherapeutic methods alone" when it comes to "powerlessness over alcohol" and "loss of control over" one's life. "Only about 5% of the alcoholics needs psychiatric treatment." If a doctor is to be involved, "choose the doctor who specializes in alcoholism and related addictive disorders. Try especially to find an alcoholic psychiatrist or at least [one] who is very familiar with [Alcoholics Anonymous]. If the psychiatrist admires A.A. he will not be a simple materialist, but will know a great deal about the spiritual dimensions of alcoholism. He will know about the alcoholic's inability to function in moral and social patterns acceptable to himself. He will know that the alcoholic literally has lost all trust in human beings and in any God he might have worshiped and depended on. And he will recognize that the alcoholic

must work strenuously to find that Higher Power—as A.A. members like to call God—needed for escape from the dread dependency upon alcohol.” The same is true of any potential source of help, as far as the author is concerned; “alcoholics need a program which brings them to honest acceptance of powerlessness over alcoholism, and to the discovery of powers to replace the power of alcohol.” Psychiatric help for the healing of emotional ills should be deferred until after the alcoholic has stopped drinking; the same is true for members of the alcoholic’s family who experience symptoms of emotional disturbance.

“The trip back” for the “chemically dependent” person and his/her family is accurately represented as long and hard. It is also described specifically as a “spiritual recovery” from a “spiritual illness,” that is, “the family illness of alcoholism.” As far as the author is concerned, “*no purely secular methods of recovery are available today* [emphasis his], either for the alcoholic or family members of the alcoholic,” Alcoholics Anonymous, Al-Anon and Alateen are therefore considered in some detail because of the twelve-step program that is their central feature, a program aimed at “a spiritual awakening” for all involved. It is necessary, however, to carefully seek and find the A.A., Al-Anon or Alateen group that provides help with *all* of the Twelve Steps; similarly, to seek and find a treatment center that reflects knowledge of “the spiritual aspects of recovery.” The final chapter concerns the matter of how “the family member of a recovering alcoholic [can] grow toward serenity with that recovering alcoholic in [the] home.”

This is a powerful and moving presentation of the harsh facts of chemical dependence and the awesomely difficult effort required for recovery as it applies to each of the players in the drama. Its particular strength for chaplains is the unwavering spiritual emphasis throughout, which cannot but help whenever the illness must be confronted, whether in one’s own life or in pastoral counseling situations.

Dr. Duane P. Mehl, a recovered alcoholic, will be remembered by dedicated readers of the *Military Chaplains’ Review* for his article, “Facing Loss of Control: The Key to Counseling An Alcoholic,” in the Winter 1977 edition. He is a Lutheran clergyman who has been an active pastor, seminary professor, and chemical dependency counselor. At present he is pastor and counselor to students at the University of Virginia, Charlottesville. He is the author of an earlier book, *No More For The Road*.

—William E. Paul, Jr.

Growth Counseling

Howard Clinebell

Abingdon, Nashville, TN; 1979.

Pastoral counseling has long since come of age as a specialized discipline within the ranks of the ordained clergy. As psychology and psychiatry developed new insights and techniques, discovered and articulated by their practitioners, these were increasingly appropriated in counseling situations by ministers of religion. The results were somewhat uneven as many clergy persons became amateur psychologists, dabbling in dangerous matters quite beyond their competencies; some of that unevenness continues into the present, proving again how a little information can be a dangerous thing. Inevitably, however, some clergy became professionally competent in psychological/psychiatric skills and applied these with telling effect to the areas of pastoral counseling itself and to the training of such counselors.

One such person is Howard Clinebell. In this latest of his many books, he brings together the substance of numerous lectures worldwide and a popular tape series to present what he calls “the Growth Counseling model” of therapy and/or personal development. The subtitle of the volume is “Hope-Centered Methods of Actualizing

Human Wholeness," and the emphasis is on the combination of the two resources, namely, hope and growth. "In teaching and growth groups as well as in the practice of counseling I have . . . been struggling . . . to find more effective ways to help persons at various life stages develop their unused assets and strengths. In my work it is now clear that seeing persons through the *growth-hope perspective* helps facilitate their growth by *encouraging them to see themselves through this perspective*. The growth-hope perspective is the most effective approach to understanding and facilitating creative change in persons. This perspective is the heart of what I call *Growth Counseling*, the center from which all the growth-facilitating methods flow."

While he acknowledges the "valuable insights and tools for facilitating growth in many contemporary and traditional approaches to psychotherapy," he is nevertheless "heartened by the widespread trend in the counseling and therapy field generally away from the pathology-medical model and toward a growth-learning model." And for clergy persons, he expresses the hope that the book will encourage a more full integration of "theological understandings with [their] counseling and educational leadership and thus increase [their] expertise as . . . spiritual growth enabler[s]"; also, that it will "prove useful in their efforts to make their organization[s] . . . more effective human wholeness center[s]."

Dr. Clinebell presents the growth counseling goals, including six "Dimensions of Growth"; then, "the essential working concepts of the growth-oriented counselor . . . the basic theoretical tools of Growth Counseling." He offers a "look at a counseling relationship in which growth-oriented methods are used" to illustrate application of the principles presented. There is a chapter on "Spiritual Growth—The Key to All Growth." He feels that the spiritual dimension of our lives consists of the ways in which we satisfy seven interrelated spiritual needs . . . present in all persons They are existential needs inherent in human existence," and include "a *viable philosophy of life*, . . . a *relationship with a loving God*, . . . *developing our higher self*, . . . and . . . a *caring community* that nurtures spiritual growth." He also notes useful distinctions between what he terms "*Salugenic . . . religion*" and "*Pathogenic . . . religion*." He talks about "existential anxiety," the current worldwide "profound spiritual crisis," and the importance of "the counselor's philosophy of life, working values, and spiritual vitality." He surveys "some biblical images and insights . . . useful as resources for spiritual growth work," and suggests moving "Toward A Whole Theology" in order to "free the resources of [the Judeo-Christian] tradition to be used in more growth-enabling ways." The final chapter is concerned with "Growth Counseling Through the Stages of Life," using Erik Erikson's progression but expanding it and including the fruits of "recent developmental studies." There is a "Summary and Conclusion" which compares the "main thrusts" of "Traditional Therapies" and "Growth Counseling/Therapy"; here also the reader is encouraged to use "the principles and methods . . . encountered . . . as resources for developing [personal] creative variations on the growth-enabling theme." Each chapter ends with "one or more experiential exercises, designed to give [the reader] a taste of a variety of growth-facilitating methods."

This is a well written, compact book. There is a salutary absence of arcane language and jargon. The author comes across as a caring, expert, helpful counselor who is a pastor. Chaplains will find it an important book for its alternative to traditional models of counseling as well as for its help regarding their own personal lives. A companion volume, *Contemporary Growth Therapies: Resources for Actualizing Human Wholeness*, will soon be published by Abingdon; according to the author, it will present "other insights and techniques that have proved useful to [him] in facilitating growth."

Dr. Howard J. Clinebell is Professor of Pastoral Counseling, School of Theology at Claremont, Claremont, California. He is a widely known author, teacher, counselor, and lecturer; he has led training workshops throughout the world. He contributed an

article to the Winter 1977 issue of the *Military Chaplains' Review*, entitled "Philosophical-Religious Factors in the Etiology and Treatment of Alcoholism."

—William E. Paul, Jr.

Where Have All Our People Gone?

Carl S. Dudley

The Pilgrim Press, New York, NY; 1979

As we move along into the 1980s, there appear to be a number of winds of change buffeting the churches—especially the so-called mainline churches, *i.e.*, those which share in the principal heritage of the Reformation tradition. Some of the changes are in terms of sharp membership declines, increases in the number of adults who believe but don't belong to churches, increased mobility and its effects, and the changing values of young adults vis-a-vis many of the basic tenets of the church tradition.

These concerns are addressed in this interesting paperback of only 136 pages. In his "Introduction," the author notes that there have been some earnest denominational efforts to probe "these dramatic shifts in church membership, giving special attention to changes in church commitment since the end of World War II." He then acknowledges that "[his own] book evolved as one dimension of a larger research project, the findings of which are presented in a book entitled *Understanding Church Growth and Decline: 1950-1978*," also published by The Pilgrim Press of the United Church of Christ. This is not, however, a reiteration or summary of the larger publication, but a presentation of "significant findings in a format that should be useful to a pastor preparing a series of sermons, or a committee concerned about community outreach, or a denominational task force seeking to develop mission strategy." It has to do with "New Choices for Old Churches," as the book's subtitle indicates.

Dr. Dudley knows experientially "that the parish ministry is the front line of the Christian encounter" and that "research [effectiveness], from statistical analysis to theological reflection, must be measured by its usefulness to Christian believers in our churches and in our communities." He also knows that such membership studies "are only one way to ask the larger questions of meaning, of the bonds between our beliefs and commitments, of the churches in which we serve, and of ourselves, personally before God."

The material is presented in two sections: "first, a statement of concerns; then, a discussion of responses." Where appropriate, reference is made to "the expanded discussion" of various matters in specific chapters of *Understanding Church Growth and Decline: 1950-1978*. In Dudley's book, chapters 1 through 3 consider "the primary causes for dramatic losses in membership in mainline denominations [Congregational, Episcopal, Methodist, Lutheran, Presbyterian, and Reformed] . . . , [concentrating] on areas where strong statistical support is evident and [giving] little space to refuting popular but unsupportable theories." Chapters 4 through 7 contain "strategies for evangelism," with guidelines; "the implications of this research for developing stronger worship experiences and programs in the congregation"; "specific implications for congregational effectiveness in particular kinds of communities"; and the importance of pastoral leadership. Chapter 8 is one of "summary, review, and suggestions for using this material" There is an "Appendix" containing "Factors Affecting Church Membership Growth by Type of Community," a compilation by John E. Dyble, "who shared this project with [Dr. Dudley] from the earliest outline to the final copy." There is also a series of "Worksheets for Church Groups" which provide organized, chapter by chapter "materials for meditation, discussion, and further reading."

This is a scholarly, well substantiated look at the meaning of some of the critical concerns of American Protestant mainline church life that developed during past years;

it is also a hopeful look—equally well informed and articulated—at some “possible program responses” to those critical concerns. For chaplains, whether mainline Protestant or not, who want to stay in touch with what has happened in the church and what can and may be done about it—often in their own chapel programs—this is a vitally important book. The dozen or so pages of “Worksheets for Church Groups” are worth the price of the volume alone.

Dr. Carl S. Dudley is Professor of Church and Community at McCormick Theological Seminary in Chicago, Illinois. He has been a pastor in Buffalo, New York, and in St. Louis, Missouri. He is now a consultant to congregations, denominations, and secular organizations. He is the author of *Making The Small Church Effective*.

—William E. Paul, Jr.

Great Words of the Christian Faith

Donald Coggin

Abingdon, Nashville, TN; 1978

Good narrative prose is generally conceived by the experts to be the prose of action rather than meditation. Its essentials are considered to be unity of action, economy of words, and concreteness. It is essentially aimed at an audience and is not a self-revelation or mere self-expression. It's supposed to be accurate reporting by an interested observer, objective and in the main impersonal, full of an almost visual clarity.

This slim volume by Donald Coggin is by definition a small narrative prose gem, many-faceted, vigorous, yet also worthy of meditation. It is at the same time a most helpful guide for the theologically illiterate as well as a companion for those versed in theology who can yet appreciate skillful restatements of eternal truths. It speaks to persons who, as Episcopal Bishop Robinson's "Preface" puts it, "... yearn for the meaning in their lives . . . [and] want to plumb the depths of their Judeo-Christian heritage, their religious roots . . . and respond to life in the light of that heritage. They want to understand eternal truths in a way that a twentieth-century person can comprehend them and live them."

Each of the fifteen words considered has to do with a particular profound and ineluctable concern of the Christian e.g., "Jesus," "Grace," "Suffering," and "Guidance." The emphasis is on helping the individual pilgrim who wants to know more about the faith, how to live it, and how to share it. The chapter on "God," for instance, begins with a précis of pre-biblical questions, then those of the Old Testament, and the answers offered. The latter are described as the basis on which Jesus built his teaching about God. The Old Testament "spoke of God as *King* . . . and *Father* But this teaching of Jesus about the kingly justice of God and the fatherly love of God was no mere theory. There is nothing of the cold lecture room about the teaching of Jesus. It sprang from his own experience of God. If God was King, then Jesus would show him complete obedience—"not my will, but thine be done." If God was Father, then Jesus would return to him the response of total love. In the light of that response of obedience and love his life was lived, even to the death on the Cross. And that was to be the way for his followers." Failure of such a response leads to "desperate trouble. 'The sin of the world,' the sin that taints every one of us in lesser or greater degree, is the refusal to respond to God as King and Father We are all sinners in need of the gracious forgiving of our Father—God."

This is a book to read again and again and to ponder over. Its author's mature wisdom and experience of life, informed by a vital faith, are communicated clearly and vigorously. Christian chaplains can profit from the messages themselves—repeatedly—and from the homiletical skills that are demonstrated. The selections were first preached as sermons on the Episcopal Series of the Protestant Hour.

Frederick Donald Coggin became the 101st Archbishop of Canterbury in 1974 (Robert Runcie became the 102d Archbishop in February 1980). He is widely recognized for his evangelical commitment, his warm concern for persons, and his Christ-centered preaching. His most recent books are *Convictions* and *Christ and Our Crises*.

—William E. Paul, Jr.

Denominationalism

Edited by Russell E. Richey

Abingdon, Nashville, TN; 1977

If you are exceptionally well read in American religion, American history, and in sociology, this paperback may not appeal to you; it covers ground with which you probably already enjoy sufficient acquaintance. Only a very few who read this review fall into such a category, of course; the rest share various levels of limited knowledge of and even more limited reading in the subjects mentioned. That is unfortunate, because all three of them are intimately involved in the phenomenon of denominationalism. And the greater one's understanding of *that* subject, the more one is equipped to cope with the situation that constitutes today's denominational malaise, "not a crisis, but a gnawing sense of unease and indirection."

The editor's "Foreword" to this book sets the stage nicely: "This collection of essays on the denomination and on the perplexing fact of the organization of religious movements in denominations (denominationalism) should serve as an important resource for those seeking definition of denominational purpose." "It may . . . help to clarify some of the perspectival options. Its particular historical approach is distinctive, in fact, and ought to be contrasted with the dominant methods of studying the denomination." "The essays provide a roughly chronological treatment of the denomination and denominationalism. The focus of the volume is, however, on the origins and essence of denominationalism. This focus and the historical methodology (and considerations of space) have produced a concentration on the nineteenth century." ". . . the denomination, it is argued, is a nineteenth century artifact. To live with it and to understand it in the twentieth century requires confronting it as a legacy of the nineteenth century." "The book brings into view what is called the denominational theory and pattern of the church. It is this theory and pattern represented fully by the several denominations together and only partially within the experience of a single denomination that constitutes a Protestant, American, and Evangelical contribution to the history of Christianity." "The editor nourishes the hope that greater understanding of denominationalism may serve ecumenical, reforming, and invigorating interests."

The work is organized into five parts comprised of ten essays; each essay has an editorial introduction, which includes help with identifying the writer and his general position or stance, other helpful comments, and questions/suggestions for further consideration/exploration. Winthrop S. Hudson's 1955 *Church History* magazine article, "Denominationalism as a Basis for Ecumenicity: A Seventeenth Century Conception," leads off. Part II, "New Forms for a New Nation: Evangelical Denominationalism," presents historical essays by Timothy L. Smith, Sidney E. Mead, Elwyn A. Smith, Fred J. Hood, and Russell E. Richey. Part III concerns "Ethnic Denominationalism" and includes selections by Timothy L. Smith and the late E. Franklin Frazier. Part IV, "Transformation," is an excerpt—"Institutionalization and Secularization of the Kingdom"—from the late H. Richard Niebuhr's book, *The Kingdom of God in America*. Part V is called "A Perspective" and is an article by Martin E. Marty, "Ethnicity: The Skeleton of Religion in America," published in *Church History* in 1972. Frazier was a sociologist; Niebuhr, a theologian. The others are or were historians.

This is a book for the serious reader, the person who enjoys handling carefully

articulated and conceived ideas, grasps their importance, and is prepared to reflect about them. For such persons, reading this volume cannot help but be a genuine learning experience. Bibliographical information is contained within the texts of the essays and/or in the "Notes" at the back of the book.

Russell E. Richey, who edited the book (and contributed its sixth chapter), is Associate Professor of Church History in the theological and graduate schools at Drew University, Madison, New Jersey. He is co-editor of *American Civil Religion* (1974) and author of a number of published magazine articles. His teaching expertise includes American and English religious history (17th and 18th centuries) and modern church history.

—William E. Paul, Jr.

Sacrifice and the Death of Christ

Frances M. Young

The Westminster Press, Philadelphia, PA; 1975

Sacrifice attracts little interest in our time. Most who read this give only perfunctory attention to either the word or the subject. Occasionally in a sermon, perhaps, especially when the atonement is involved, sacrifice comes up for brief mention. Some Bible study materials consider the subject, particularly in connection with the Old Testament. But for many, there is an archaic quality about sacrifice, a feeling that it belongs mainly in the context of history, something that is no longer a relevant activity or subject.

The author of this excellent paperback wants to change that attitude regarding sacrifice. She feels that it needs to be discussed "(i) because misunderstanding of the idea has impoverished our use of the traditional imagery through which Christian experience has been mediated to us, and (ii) sacrifice once expressed a range of basic human reactions which are still part of our own psychological make-up, and an insight into these may help us appreciate afresh the saving relevance of the Christian gospel." To achieve her task, she re-examines "the original cultural setting in which Christianity developed in order to discover again the sort of meanings and connotations that sacrifice then had." She then examines "the implications of this historical study for the life of the modern Church and for contemporary witness to the saving power of the gospel."

The first part of the book, then, traces several different types of sacrifice that existed in the religious and cultural soil in which Christianity sprouted and grew. In order to better understand the Christian developments, "the range of meanings given to [those] sacrificial acts" are outlined. Christian ideas are then examined in terms of the "actual position of the early church, . . . the process by which both Jewish and pagan sacrifices were rejected, though on quite different grounds, . . . to discover how, in the development of a cult proudly proclaimed as spiritual and contrasted with the inferior material worship of contemporary religions, Christianity actually assimilated many of the ideas . . . already outlined." Summarizing "the Christian spiritual cult," the sacrifices are seen to be "ways of dealing with sin"; the death of Christ, of course, is "the one and only sacrifice for sin and the inspiration of all other sacrifices offered by Christians." That sacrificial concept is then examined in detail as "the central focus of the Christian spiritual cult [that] gave it its distinctive character."

The second part of the book delves "into the consequences of this [historical] study for the history of the doctrine of atonement, and for atonement theories today." Against the background of the historical study of "the meaning and power of the early Church's appeal to sacrifice as an image of Christ's death on the cross," modern thinking seems "impoverished" and need to "be enriched by the rediscovery of a fuller range of imagery and symbolism." After a review of "the traditional debates about the meaning of Christ's sacrifice on the cross," the need for revivifying the symbolism of sacrifice is explored; however, the author warns of a "need [for] some sort of rational

critique of the symbols to purify them of false meanings." The basis of such a critique must be "the Christian understanding of God [which] should inevitably rule out inadequate conceptions of prayer, sacrifice and worship."

The final paragraph of the book sums it up very well: "Thus in the concept of sacrifice are enshrined the deepest experiences of the Christian religion and the most far-reaching challenges, both to the individual believer and to the Church as a community. It covers the basic gospel of forgiveness in Christ, and its outworking in worship and service. Can any other image or symbol claim so much? We have had a long journey of re-discovery to bring alive the language of sacrifice, but there is a sense in which the reality of it will never be lost as long as there are people who find value and meaning in life through 'looking unto Jesus'."

Given its weighty subject, this is a remarkably lucid book; the excellent organization of the material reflects the fact that the study evolved from a series of lectures. The author's writing skill and obvious expertise regarding the subject certainly contribute a great deal to that lucidity. There are appended helpful chapter notes, a "Bibliography," and indexes of "Names and Subjects" as well as "Biblical References."

Dr. Frances M. Young is Lecturer in Biblical Studies at the University of Birmingham, England. She was a contributor of the book, *The Myth of God Incarnate*.

—William E. Paul, Jr.

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